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DEPARTMENT OF ARCHAEOLOGY

ANNUAL REPORT

ON

INDIAN EPIGRAPHY

FOR

1950-51

सत्यमेव जयते

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1956
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सत्यमेव जयते

BY

N. LAKSHMINARAYAN RAO, M.A.
Government Epigraphist for India

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ANNUAL REPORT ON INDIAN EPIGRAPHY FOR THE YEAR 1950-51.

During the year 1950-51, 27 copper-plates were examined and estampages of 412 stone inscriptions secured from various States.

Copper Plates

Among the copper-plate grants, those reviewed hereunder are of considerable interest.

The earliest is No. 11 which was issued by the Eastern-Gaṅga king Indravarman. The record is, however, fragmentary as half of its first plate and the third which concludes the document are missing. It registers the gift of the village Vahēṭaka in Dāhapañchālī as an *agrahāra*. The date of the record is lost. The script and the phraseology of the present charter bear a close similarity to those of the Achyutapuram Plates of Indravarman (*Ep. Ind.*, Vol. III, pp. 127 ff.) and it is possible that this grant also is of the same king.

Nos. 14 and 15 were secured from the Mahant of the Maṭh at Kanās, Puri District, Orissa. The first belongs to king Lōkavigraha who was apparently a later member of the ruling family to which king Pṛithivīvigraha of the Sumandala Plates of G. E. 250 (*Ep. Ind.*, Vol. XXVIII, pp. 79 ff.) belonged. While the latter king was a feudatory of the Imperial Guptas, Lōkavigraha described in the present charter of the Gupta year 280 as ruling over Tōsalī and granting a village in South Tōsalī seems to have been an independent monarch. It looks as though all vestiges of Gupta suzerainty over Orissa disappeared by year 280 of the Gupta era. The description of Tōsalī in this record as consisting of 18 forest states (*Tōsalyāṁ s-āshṭādaś-āṭavī-rājyāyām*) is interesting inasmuch as this is the earliest reference to the 'eighteen states' of Orissa. The record has been published in *Epigraphia Indica*, Vol. XXVIII, pp. 329 ff.

The other charter (No. 15) belongs to a subordinate ruler named Bhānudatta who flourished between 619 and 643 A.D. This is the third copper-plate grant of this ruler so far known, his other two grants being the Soro (*Ep. Ind.*, Vol. XXIII, p. 203) and Balasore (*ibid.*, Vol. XXVI, pp. 239-40) plates. The chief, who was a member of the Datta family, held sway over Uttara-Tōsalī and acknowledged the suzerainty of the kings of Gauḍa. His predecessor Sōmadatta was a feudatory of the Gauḍa king Śaśāṅka (c.600-20 A.D.). The record has been published in *Epigraphia Indica*, Vol. XXVIII, pp. 332 ff.

No. 19 received from the Vice-Chancellor of the Utkal University belongs to king Śubhākara of the Bhauma-Kara dynasty of Orissa and is dated in the year 100 of an era that seems to have commenced about the year 831 A.D. The king is described as the son of Śivakara II by Queen Mōhinīdēvī of the Bhavānavaṁśa. The Hindol (*J. B. O. R. S.*, Vol. XVI, pp. 69 ff.) and Dharakota (*J. A. H. R. S.*, Vol. IV, pp. 189 ff.) plates, both dated in the year 103, describe a ruler of the same name as the son of Śāntikara I, younger brother of Śivakara II, and as born of Queen Tribhuvanamahādēvī of the Nāgōdbhava-kula. This Śubhākara was hitherto considered to be the second king of the family to have that name. The present charter shows, however, that Śubhākara of the Hindol and Dharakota plates was in reality the third king bearing that name. King Śubhākara II of the present record seems to have succeeded his father's younger brother, Śāntikara I who is known to have ruled in the year 93 (*Ep. Ind.*, Vol. XIX, p. 263) and was himself succeeded by Śubhākara III, son of Śantikara I. The record (edited in *Ep. Ind.*, Vol. XXVIII, pp. 211 ff.) throws considerable new light on the history of the Bhauma-Kara dynasty.

Two more records (Nos. 20 and 21) of the same family belong to Queen Tribhuvanamahādēvī *alias* Pṛithvīmahādēvī wife of Kusumahāra. They are both dated in the year 158 of the Bhauma-Kara era. The existence of the ruling queen who issued these charters was unknown to scholars hitherto. That Daṇḍabhuktimaṇḍala in the present Midnapore-Balasore region was included in the territories of the Bhauma-Karas and that this family had matrimonial connections with the Sōmavaṁśīs of Kōsala are new facts gathered from these inscriptions. Both the records have been published in *Epigraphia Indica*, Vol. XXIX, pp. 210 ff.

No. 12 (*Ep. Ind.*, Vol. XXVIII, pp. 258 ff.) belongs to king Nēṭṭabhañja of the Dhumarājakula and is dated in the 26th year of his reign. He appears to be identical with the homonymous ruler who issued the Angul plate (*J. B. O. R. S.*, Vol. XVII, pp. 104 ff.) and earlier than the members of the different branches of the Bhañja family so far known. This king seems to have ruled over wide areas and may have been an ancestor of the Bhañjas of Dhṛitipura and Vañjulvaka.

No. 1 found at Belwa in the Dinajpur district in East Bengal belongs to king Mahīpāla I (c. 988-1038 A. D.) of the Pāla dynasty of Bengal and Bihar and is the second known copper plate charter of the king, the first being the Bāṅgarh plate dated in the 9th year of his reign (*Ep. Ind.*, Vol. XIV, p. 326 ff.). The present document is dated four years earlier, *i.e.*, in his 5th regnal year, and records a grant of lands in three localities in Pauṇḍravardhana-bhukti. The inscription has been published in *Epigraphia Indica*, Vol. XXIX, pp. 1 ff.

Yet another charter of the Pāla dynasty is No. 2, also from Belwa. It belongs to Vigrahapāla III, grandson of Mahīpāla I. It is dated in the 11th year of the king's reign and is thus a year earlier than his Āmgāchhi plate dated in his 12th regnal year (*Ep. Ind.*, Vol. XV, pp. 295 ff). This inscription also records a gift of lands in the Pauṇḍravardhana-bhukti. It has been published in *Epigraphia Indica*, Vol. XXIX, pp. 9 ff., along with the other grant from Belwa.

No. 5 from the Asutosh Museum, Calcutta, was discovered at Mahada and was published long ago (*Ep. Ind.*, Vol. XII, pp. 218 ff.) ; but, on re-examination, the record has revealed the existence of some new rulers of the Telugu-Chōḍa family who flourished in the Sonpur region of Orissa about the 12th century A.D. The donor of the plates, Sōmēśvaradēvavarman, seems to have been the grandson of Sōmēśvaradēva II, donor of the Patna Museum and Kumārisiṁhā Plates (*Ep. Ind.*, Vol. XXIX, pp. 97 ff ; *J.K.H.R.S.*, Vol. I, No. 3, pp. 29 ff). He may be designated Sōmēśvara III of the Telugu-Chōḍa dynasty of Orissa, whose advent into the South Kōsala country has been discussed in detail in *Epigraphia Indica* Vol. XXVIII, pp. 283 ff., where the grant has been re-edited.

No. 27 is of the time of *Rāṇaka* Parachakraśalya who claims to belong to the Rāshṭrakūṭa family although he ruled over parts of Orissa, far away from the original home of his family. He was the son of Dhaṁsaka and the grandson of Chamaravigraha. The epithets of these rulers resemble those of the Southern Rāshṭrakūṭas. Parachakraśalya bears the Śaiva epithet *Paramamāhēśvara* although the charter bears the Vaishṇava emblem of Garuḍa. The record is dated Saṁvat 56, possibly of the Chālukya-Vikrama era of 1076 A. D. The inscription proves, for the first time, the existence of a line of Rāshṭrakūṭa rulers in the Sambalpur region of Orissa. The Rāshṭrakūṭa chiefs may have entered this tract in the train of Chālukya Vikramāditya VI who is stated to have led expeditions to Eastern India some time before 1068 A.D.

No. 10 is of the reign of Chokkanātha Nāyaka of Madurai and is dated Śaka 1574, Nandana, corresponding to 1653 A.D. It gives the chief such high sounding titles as *Rājādhirāja, Pāṇḍyadharā-maṇḍalēśvara, Dakshiṇasiṁhāsanādhyaksha* etc., and describes him as the ornament of the family of Viśvanātha Nāyaka-Tirumala Nāyaka and as ruling at Triśirapura. The date is far too early for Chokkanātha who succeeded his father Muddu-Vīrappa in 1659 A.D. when the latter died after a short rule of a few months, and so casts a doubt as to the genuineness of the document.

Stone Inscriptions

The earliest among the stone inscriptions (No. 181) is a record in Sanskrit in Brāhmī characters engraved on the *gadā* of a Vaishṇava image at Burhikhār in the Bilaspur District, Madhya Pradesh. The characters of the record may be assigned to about the beginning of the Christian era. The purport of the inscription is to record the installation of the image and this points to the existence of one of the earliest Vaishṇava shrines in the locality in question.

A round stone preserved in the Museum at Junāgaḍh in Saurashtra (No. 411) bears on it two identical short inscriptions in characters of the 5th century A.D., which give the weight of the stone in symbols as 500, 70, and 6 (*i.e.*, 576) *palas*. Evidently the stone was used as a standard weight. A similar stone unearthed from a paddy field at the island of Elephanta near Bombay also bears an inscription (No. 96) in slightly earlier characters recording the weight of the stone as 1375 *palas*.

An inscription from Velamakūru (No. 203) in the Tadpatri taluk of the Antntapur District, Madras State, is dated Śaka 737, *Madhyama-vīśi* Vijaya, Uhtarāyaṇa-saṅkramaṇa and records a land gift by Vallava Salkalu. *Salka* in the expression *Salkalu* apparently stands for Chāḷukya, *lu* being the Telugu aonorific plural suffix. But as the Rāshṭrakūṭas were governing this part of the country during this period, the Chāḷukyas seem to have held a subordinate position. The expression *Madhyama-vīśi* (*i.e.*, the middle twenty) used in respect of the cyclic year Vijaya in the record indicates that the 60-year cycle was divided, perhaps for convenience of calculation, into three equal divisions of 20 years each. A similar instance occurs in an epigraph from Nigadi in the Dharwar taluk, Dharwar District (*S.I.I.*, Vol. XI, part II, No. 160) in which the cyclic year Nandana cited is referred to as Madhyama-Nandana.

An undated Kannaḍa record in characters of the 9th century A.D., from Senagalagūḍūru also in the Tadpatri taluk (No. 197), mentions Chandiyanna, a chief who bears the characteristic epithets of the Bāṇa rulers such as *Mahābalikulōdbhava*, *Krishṇadhvaja-virājita*, *Vṛishabhalāñchhana*, etc. This name was not known so far among the members of the Bāṇa family. The chief is said to have remitted the tax on gold (*ponna-teṟe*) on the occasion of a solar eclipse.

A fragmentary record (No. 166) inscribed on a slab in the possession of Pandit S. N. Vyas, Ujjain, is of considerable interest. It contains some verses in Prākṛit, one of which mentions the name Raṇaraṅgamalla. The epigraph is in characters assignable to the 12th century A.D. It may be pointed out that the Haihaya king Jājalladēva II (*circa* 1160-68 A.D.) is known to have enjoyed this *biruda* (cf. *Ep. Ind.*, Vol. XIX, p. 213).

On the Śamaṇarmalai hill near Kīḻkuyilkuḍi, Madurai District, was discovered a Kannaḍa inscription of about the 12th century A.D., engraved on the top of the rock near a stone lamp-post (No. 244). It mentions the Jaina teachers, Āriyadēva, Ba(Bā)ḷachandradēva of Beḷaguḷa (*i.e.*, Śravaṇa-Beḷagoḷa) who belonged to the Mūlasaṅgha, Nēmidēva, Ajitasēnadēva and Gōvardhanadēva. Evidently this locality where Jaina inscriptions in Tamil of about the 9-10th century A.D. have already been discovered (*A.R.S.I.E.*, 1910, Nos. 63-69) continued to be associated with Jainism till the 12th century A.D. The connection of a Jaina teacher of Śravaṇa Beḷagoḷa in Mysore with this ancient Jaina centre in the Tamil country is of special interest.

No. 108 from Warangal, Hyderabad, is a Sanskrit record. It is engraved in Grantha script, a feature not common in this area. It embodies a verse in the *Śārdūlavikrīḍita* metre eulogising an author named Nṛisiṁha who is stated to have written several works among which was a history of the Kākatīyas in eight chapters (*sargas*) which he composed in a single day and a commentary on the Ṛigvēda.

No. 399 from the Junāgaḍh Museum dated in V. S. 1454 refers to a certain Mīṇalladēvī as queen of Mahitēśa. A queen of the name Mīṇaladēvī is known from an inscription at Vanthalī in Kāṭhiāwāḍ (*A. B. O. R. I.*, Vol. V, pp. 176 ff.). She was, however, the wife of the Rāshṭrakūṭa chief Bhīmasiṁha who was a feudatory of the Chaulukyas.

An epigraph (No. 273) citing the 7th year of Rājarāja I (992 A.D.) from Kīraṇūr in the Nannilam taluk, Tanjore District, refers to Āryapaṇḍita Vimalaśiva, son of Āditya, as the pontiff (*māṭhādhipatyakṛit*) of the *maṭha* at Śivapuram in Kīrāgrahāra (*i.e.*, Kīraṇūr). He is said to have apportioned the lands formerly endowed to the temple at Śivapuram for the various duties connected with the worship of the god. Vimalaśiva is also called the *Nāṟppattennāyira-bhaṭārar* (*Ashṭāchatvāriṁśat-sahasra-bhaṭāra*). Persons, quarters and institutions associated with this name such as *Nāṟppatteṇṇāyiravaṉ Poṟkōyil-Nambi* (A. R. No. 332 of 1923), *Nāṟppatteṇṇāyira-pperunteru* (A. R. No. 204 of 1912) and *Nāṟppatteṇṇāyiravaṉ-maḍam* (A. R. 1909, para. 53) occur in inscriptions. Probably the expression *Nāṟppatteṇṇāyiravar* denotes a guild or community like the expressions *Tombattārāyiravar* (A. R. for 1939-40 to 1942-43, p. 237), *Padineṇ-bhūmi-tiśai-āyiratt-aiññūṟṟuvar* (*ibid.*, p. 284), etc.

No. 272 copied from the same place and dated in the reign of Parakēsarivarman Rājēndra (I) records a tax-free gift of land by his queen Kalyāṇamahādēvī for various provisions including one for performing the five *aṅgas* of *Sākkaikkūttu* (a variety of dance) on certain specified occasions before god Mahādēva of Tiruvagnīśvaram. The land is stated to have been purchased for 173 *kāśu* given by the queen to the *sabhās* of Chiṟuppuliyūr and Vēlaṅguḍi and made

tax-free. Queen Kalyāṇamahādēvī was not known before. *Sākkaikkūttu* mentioned in this record is known from another inscription of the 29th year of the same king (A. R. No. 65 of 1914) which records a gift made to Śākkai-māṟāyan Vikramaśōḻan for his performing this dance. An earlier epigraph from Tiruviḍaimarudūr (*S.I.I.*, Vol. V, No. 718) dated in the 4th year of Āditya II mentions the *Āriyakkūttu* dance which was performed in seven *aṅgas* by Kīrttimaṟaikkāḍaṉ *alias* Tiruveḷḷaṟai *Sākkai*. The Tamil work *Silappadikāram* also refers to a *Kūttachchākkaiyaṉ* (canto 28, line 77) who performed a dance before Śeṅguṭṭuvaṉ, the Chēra king. It may not be out of place to mention here that a kind of performance known as *Sākkiyārkūttu* is prevalent in Malabar even to this day (*History of Keraḷa*, Vol. III, p. 362).

A record (No. 246) from Tirukkuvaḷai in the Nagapattanam taluk, Tanjore District, is dated in the 4th regnal year of Rājarāja III (1220 A.D.) and refers to an image of Adipatta-Nāyaṉār installed by Ālaṉ, a fisherman of the place. It is interesting to note that Adipatta-Nāyaṉār who is one of the 63 Śaiva saints, was a native of Nāgapattaṇam and was himself a fisherman by caste.

No. 265, another record from Tirukkuvaḷai, cites the 8th year of Jaṭāvarman Tribhuvanachakravarttin Sundara Pāṇḍyadēva and records a noteworthy benefaction of a chief named Pālaikkuṟuchchi-Uḍaiyāṉ Tirumaṟaikkāḍ-uḍaiyāṉ *alias* Vairādarāyaṉ. It is said that the temple of god Tirukkōḷiḷi-uḍaiyār of the village was being frequently affected by the floods of the stream Chandra-mauḷip-pērāru on its northern side. The chief changed the course of the stream in its higher reaches on the borders of the village Kuṇḍaiyūr, converting the old course into a second road around the village and calling it *Tirumaṟaikkāḍuḍaiyāṉ*, after his own name. Since the new road laid involved some encroachment into the fields belonging to the temple, the chief gave in exchange 2 *vēli* of land from his estate in Paramēśvara-chaturvēdimaṅgalam.

Nos. 379 and 380 come from the temple of Śiva at Alagum in the Puri District. One of them (No. 380) is in Telugu and seems to cite the 23rd year of the reign of Anantavarmadēva while the other which is in Sanskrit, written in the Gauḍīya script, is dated in the 62nd year, also of the reign of king Anantavarmadēva (*Ep. Ind.*, Vol. XXIX, pp. 11 ff.)

The Telugu epigraph mentions Sarvalōkāśraya Vishṇuvarddhana Vijayāditya, Lōkamahādēvī and Rājarāja the last of whom appears to figure here as making a gift to the god of Gartta at A[ra]guma (*i.e.*, Alagum). The relationship of these members to one another or to king Anantavarman is, however, not clear from the record. Palaeographically the epigraph may be assigned to the 11th century A.D. and so the Vijayāditya mentioned in it may be Vijayāditya VII (1063-1076 A.D.) of the Eastern Chālukya family who, according to the Vizagapatam copper-plate grant of Anantavarman Chōḍagaṅga of Śaka 1040 (*Ind. Ant.*, Vol. XVIII, p. 169, text-lines 86-89) had taken refuge in the court of Rājarāja Dēvēndravarman I, father of Anantavarman Chōḍagaṅga of Kaliṅga. We know that one of the queens of the Chōḷa emperor Rājarāja I (985-1016 A.D.) whose daughter's (Kundavā's) son was Vijayāditya VII, bore the name Lōkamahādēvī. It is not, however, possible from the information available in the record to determine whether the princess mentioned in it is identical with Vijayāditya's grandmother. The Sanskrit inscription citing the 62nd year of the king's reign leaves hardly any doubt for identifying king Anantavarman with Anantavarman-Chōḍagaṅga who ruled for 70 years from 1078 A.D.

From among the inscriptions copied in the temple at Śrīraṅgam, Nos. 295 and 308 are of considerable interest. The former dated in Śaka 1447 in the reign of Kṛishṇadēvarāya of Vijayanagara records an endowment made for reciting (the composition called) *Jñānachintāmaṇi* before the deity daily. The latter dated in Śaka 1454 in the reign of Achyutarāya records an endowment by Tirumalaiammaṉ for the recital of *Bhaktasañjīvi* told by herself (*Bhaktasañjīvi śoṉṉa Tirumalaiammaṉ ubhaiyam=āga*). While the authorship of the former is not known, the latter appears to have been a composition of Tirumalaiammaṉ. A record from Naraśiṅgapuram (A. R. No. 240 of 1910) of Śaka 1456 dated 2 years later than the inscription under reference mentions a *purāṇa* called *Bhakti-sañjīvinī*. The proximity of these two dates renders it possible to identify *Bhaktasañjīvi* with the *purāṇa Bhaktisañjīvinī*. Whether Tirumalaiammaṉ could be identical with Ōduva Tirumalāmbā, the author of *Varadāmbikāpariṇayam* and the queen of Achyuta cannot, however, be established.

A late inscription (No. 235) in the Saṅgamēśvara temple at Bhavāni, Coimbatore District, dated in Śaka 1725 may be reviewed here. It records the gift of an ivory cot to the shrine of the goddess Vēdanāyakī by William Garrow, who was at that time the Collector of the District. The record bears at its end the signature of the donor and the date, XI January, 1804.

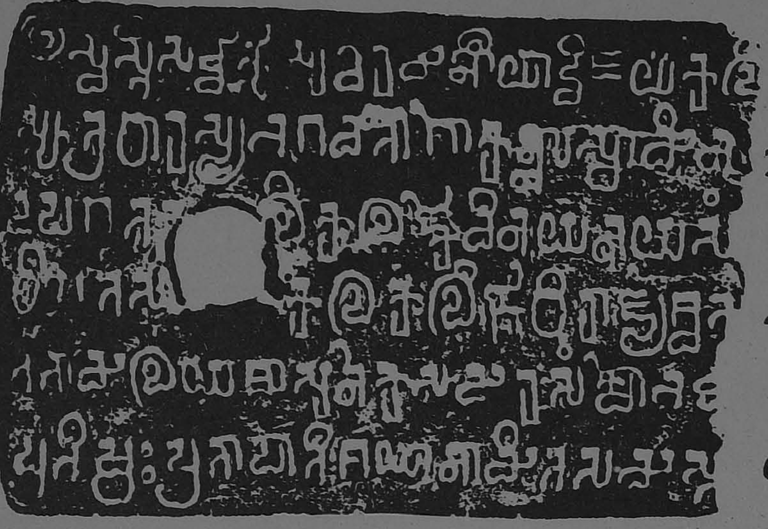
Two inscriptions (Nos. 186 and 187), about half a century later than the one reviewed above also deserve notice as they provide us with contemporary epigraphical evidence of the military operations connected with the Great Indian Mutiny of 1857. They are epitaphs in Tamil on two tomb-stones from Sleemanābād, Jabalpur District, Madhya Pradesh and record the death of two sepoys, one by name Rāmasāmi, who was a gun-lascar of the T-Company and the other named Daniel who belonged to the 3rd company of the Madras Native Infantry. Both these inscriptions are published in *Indian Historical Quarterly*, Vol. XXVIII, pp. 392 ff.

A. COPPER PLATES, 1950-51.

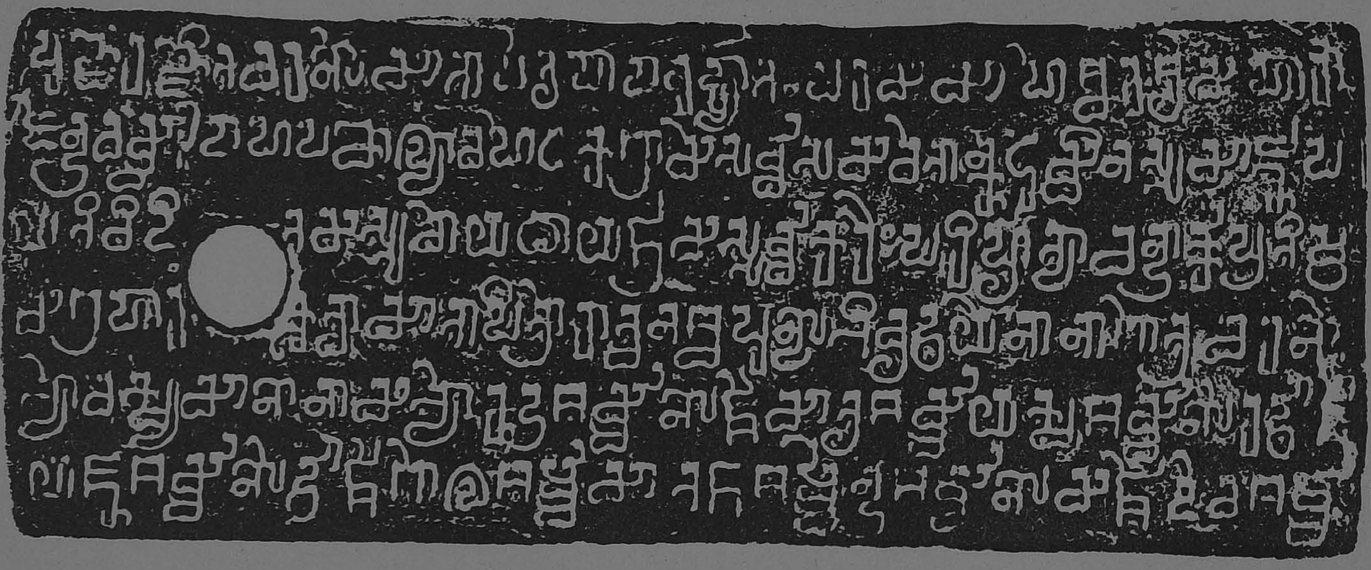
No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
	BENGAL					
1	From impressions received from Mr. T. N. Ramachandran, Department of Archaeology. (Findspot : Belwa.)	Pāla	Mahīpāladēva	Year 5, Śrāvaṇa 26	Sanskrit, East Indian characters.	Issued from the *jayaskandhāvāra* at Sāhasagaṇḍanagara. Records the royal gift of three pieces of land situated in three localities, *viz.*, Ōsinna-kaivarttavṛitti in Amalakshuddunga of the Phāṇita-*vīthī*, Nandisvāminī in Pañchakāṇḍaka of Puṇḍarikā-*maṇḍala* and Gaṇēśvara in Pañchanagarī-*vishaya*, all situated in Puṇḍravardhana-*bhukti*, to Brāhmaṇa Jīvadharadēvaśarman. (Published in *Ep. Ind.*, Vol. XXIX, pages 1-9.)
2	Do. (Findspot : Belwa)	Do.	Vigrahapāladēva (III)	Year 11, Bhādra 19	Do.	Issued from the *jayaskandhāvāra* at Vilāsapura. Records the royal gift of lands in the village Lōvanikāma of the Puṇḍarikā-*maṇḍala* situated in Phāṇitavīthī-*vishaya* of Puṇḍravardhana-*bhukti* to Brāhmaṇa Jayanandadēvaśarman of the Bhāradvāja-*gōtra*. The gift was made in the name of (*uddiśya*) Lord Buddha-Bhaṭṭāraka. (Published in *Ep. Ind.*, Vol. XXIX, pp. 9 ff.)
3	General Secretary, The Asiatic Society, Calcutta, through Dr. D. C. Sircar, Ootacamund. (Findspot : Ghurmha.)	Malayakētus of Vijayapura.	Jayāditya (II)	V. S. 927	Sanskrit, Kuṭila characters.	Issued from Vijayapura. Records the royal grant of the village of Kumārashaṇḍikā situated in Leḍḍikā-*vishaya* of Daddaraṇḍikā-*maṇḍala* to *Kāyastha* Kēśava. (Published in *J. A. S. B.*, Vol. LXIX (1900), p. 91.)
4	Do.	Do.	Do.	...	Do.	Issued from Vijayapura. States that the king's minister Modoli gave the village of Dammuddumāka, which he had obtained by the king's favour, to goddess Durgā. (Published in *Ind. Ant.*, Vol. XXI, p. 170.)
5	Mr. D. P. Ghosh, Curator, Asutosh Museum of Indian Art, Calcutta, through Dr. D. C. Sircar. (Findspot : Mahaḍā.)	Telugu-Chōḍas of South Kōsala.	Sōmēśvaradēvavarman (III)	Year 23, Māgha śu. 7, Sun in Makara, Rēvatī.	Sanskrit, East Indian characters.	Registers the royal gift of the village of Chimpāmalla inclusive of Mahaḍā and four other hamlets to Madhusūdana, a Brāhmaṇa of the Vatsa-*gōtra*. (Published in *Ep. Ind.*, Vol. XXVIII, pp. 288 ff.)
6	Do. (Findspot : Kēlgā)	Sōmavaṁśī	Kumāra Sōmēśvara	Year 1, Māgha	Do.	Issued from Suvarṇapura. Records the royal grant of the village of Attēṇḍā in the Kēsalōgā-*khaṇḍa* situated in Uttaravalli-*vishaya* to Brāhmaṇa Udayakaraśarman of the Kumāra-Hārīta *gōtra* an inhabitant of Kamalapura. (Published in *Ep. Ind.*, Vol. XXVIII, pp. 321 ff.)
7	Do. (Findspot : Kēlgā)	....	....	....	Do.	This is a single stray plate attached to the above grant. It forms part of an incomplete charter conveying a gift of Paviśa-grāma situated in Rōṅgaḍā-maṇḍala to Ābhābhakaraśarman, son of Brāhmaṇa Udayakara, mentioned in the previous grant. (Published in *Ep. Ind.*, Vol. XXVIII, pp. 321 ff.)
	MADHYA PRADESH					
8	Dy. Commissioner, Raipur. (Findspot : Paragaon.)	Kalachuris of Ratanpur.	Ratnadēva II	Kalachuri Saṁvat 885, Āśvina śudi 1, Wednesday.	Sanskrit, Nāgarī	Registers the royal grant of Vōḍala in Kōsala to the Brāhmaṇa Padmanābha of the Bhārggava-*gōtra* on the occasion of a solar eclipse in Kārttika-māsa.

VAHETAKA GRANT OF INDRAVARMAN

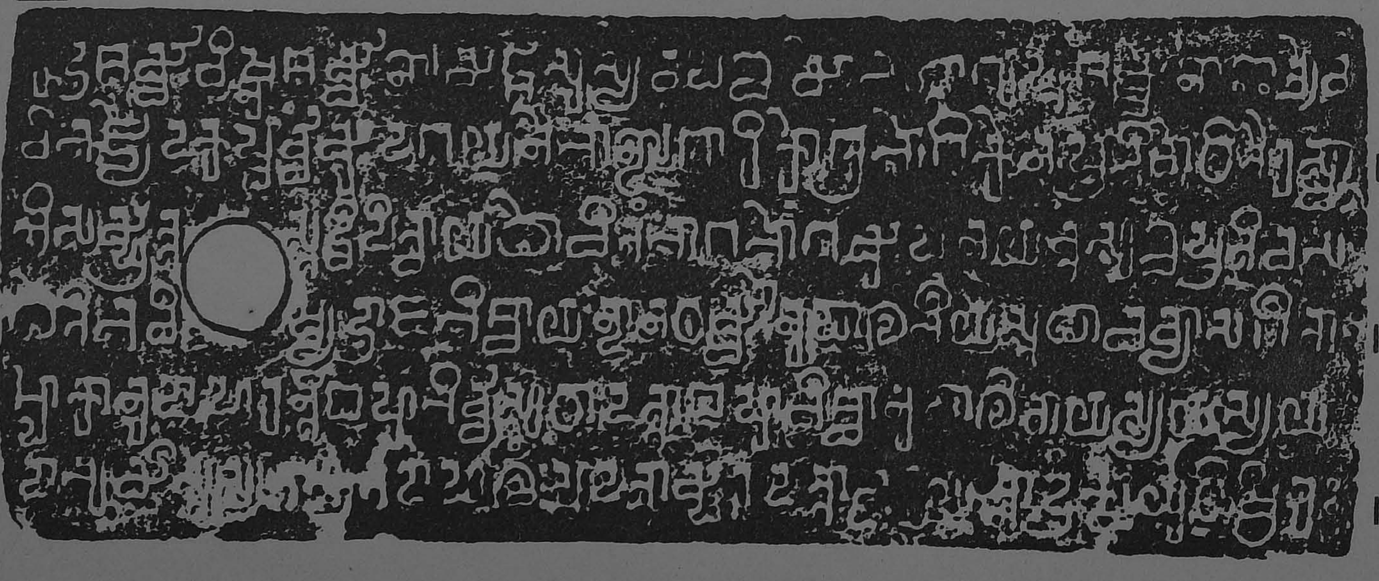
i



ii,a



ii,b



9	Do.	Do.	Pṛithvīdēva II	Saṁvat 897, Phālguna śudi 15, Wednesday.	Do.	Registers the gift made by the king of the village of Vaḍadā in Kōsalā to the Brāhmaṇa Padmanābha-Dīkshita of the Bhārgava *gōtra* on the occasion of the *śrāddha* of the king's father.
	MADRAS					
10	Mr. P. N. Krishna Rao, Archaeological Sub-Overseer, Department of Archaeology, Madurai, through Mr. M. Venkataramayya, Agra.	Nāyakas of Madurai	Chokkanātha-Nāyaka	Śaka 1574, Nandana, Pushya, śu. 15= A.D. 1653, January, 3.	Telugu	Records the grant of the *kāṇāchchi* (*kāṇiyāṭchi*) right of the office of *māhutta* and the perquisities thereof in the four temples at Śrīraṅgam, Jambukēśvaram, Mātṛibhūtēśvaram and the Mīnākshī temple of Madhurā to Rāmakṛishṇa-*māhutta*, brother of Veṅkaṭarāma-*māhutta*.
11	Mr. M. S. Sarma, Editor, Telugu Encyclopaedia, University of Madras.	Eastern Gaṅga	Indravarman	.... Uttarāyaṇa	Sanskrit, Kaliṅga script.	Incomplete set consisting of only two plates. Records the gift made by the king of the village of Vahēṭaka in Dāhapañchālī as an *agrahāra* free of taxes to several Brāhmaṇas of different *gōtras* and *charaṇas*.
	ORISSA					
12	Sri C. M. Acharya, Vice-Chancellor, Utkal University, Cuttack, through Dr. D. C. Sircar. (Findspot : Russelkonda.)	Drumarājakula	Nēṭṭabhañja	Year 26	Do.	Issued from Vārāḍḍā. Records the grant made by the king of the village of Chaṇḍūtuṁgam in Kāmvērāla-*vishaya* to a number of Brāhmaṇas for easy access to heaven of the queens Kshatṛidēvī and Kaivartadēvī and of the princess Mēghāvalīdēvī. (Published in *Ep. Ind.*, Vol. XXVIII, pp. 258 ff.)
13	Curator, Orissa Museum, Bhubanesvar	Bhañja	Nēṭṭabhañja	Saṁvat, ..., Mārgaśira śu. Chaturdaśī.	Sanskrit, East Indian characters.	Records the royal gift of the village of Peṭṭasara in Māṇḍiḍḍā-*vishaya* to Kēśavarudra, son of Kshēmarudra and grandson of Dāmōdararudra. The king is described as the son of Raṇabhañja, the grandson of Śatrubhañja and great grandson of Śilābhañja. (Published in *Ep. Ind.*, Vol. XXVII, pp. 337 ff.)
14	The Mahan Maharaj of Kanās Math, Puri District, through the Collector of Puri.	Vigraha	Lōkavigraha-Bhaṭṭāraka	Gupta year 280, Phālguna, 5.	Sanskrit, Northern Alphabet.	Registers the gift made by the royal officers of the Uṭida (Muṭida)-*vishaya* in Dakshiṇa-Tōsalī of the village of Ūrdhvaśṛiṅga in the aforesaid *vishaya* to god Maṇināgēśvara-Bhaṭṭāraka of Ēkāṁbaka for the expenses of offerings and worship and for the maintenance of several Brāhmaṇa students of the Maitrāyaṇīya-*śākhā* of the Yajurvēda. The gift is stated to have been made on the orders of the king. (Published in *Ep. Ind.*, Vol. XXVIII, pp. 328 ff.)
15	Do.	Datta	Bhānudatta	Year 5, Āśvina 24	Do.	Issued from Andhasubhiksha. States that the king who bears the titles *Mahāpratīhāra*, *Mahārāja-mahāsāmanta* granted the village of Kumvukīrikshilāka in Uttamālōka-*vishaya* to god Maṇināga-Bhaṭṭāraka of Ēkāmvakā for the maintenance of Brāhmaṇa students of the Maitrāyaṇīya-śākhā of the Yajurvēda. The donor is described as meditating on the feet of a certain *paramadaivata-paramabhaṭṭāraka*. (Published in *Ep. Ind.*, Vol. XXVIII, pp. 332 ff.)
16	Dr. N. P. Chakravarti, Retired Director General of Archaeology, New Delhi. (Deposited in Baripada Museum.)	Bhauma-Kara	Śubhākara	Year 14[5], Bhādra vadi 2.	Sanskrit, Nāgarī	Issued from Guhēśvara-pāṭaka. Records the royal gift of the village of Aḍḍhēṇḍakōṇā situated in Ma[ṇē]ra-*vishaya* of Dakshiṇa-Tōsalī to *Kulaputraka* Sūryapāla. (Published in *Orissa under the Bhauma Kings*, p. 32 and plates.)

A. COPPER PLATES, 1950-51—*concld.*

No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
	ORISSA—*concld.*					
17	Dr. N. P. Chakravarti, Retired Director General of Archaeology, New Delhi. (Deposited in Baripada Museum.)	Bhauma-Kara	Śivakaradēva	Year 149, Pushya vadi [2].	Sanskrit, Nāgarī	Issued from Guhēśvara-pāṭaka. Registers the royal gift of the village of Kallāṇa in Pūrvarāshṭra-*vishaya* of Uttara-Tōsalī to god Buddhabhaṭṭāraka for the expenses of worship and offerings to Buddha, for the repairs to the temple and maintenance of the servants and mendicants attached to the temple. The gift was made at the request of Rāṇaka Vinītatuṅga. (Published in *Orissa under the Bhauma Kings*, p. 40 and plates.)
18	Do.	Do.	Do.	Do.	Do.	Issued from Guhēśvara-pāṭaka. Records the royal gift of the village of Sura[hi]pura-grāma in Madhyamakhaṇḍa-*vishaya* of Uttara-Tōsalī to the same Buddhist temple for worship, etc., at the request of the same person. (*Ibid.*, p. 51 and plate.)
19	Mr. C. M. Acharya, Vice-Chancellor, Utkal University, through Dr. D. C. Sircar. (Findspot : Terundiā.)	Do.	Śubhākara II	Year 100, Vaiśākha śudi 5 (?).	Do.	Issued from Guhadēva-pāṭaka. Records the royal gift of the village of Lavāgaṇḍa situated in the Sulāntarakurbha-*vishaya* of Dakshiṇa-Tōsalī to several Brāhmaṇas of the village of Taramaṇḍapagrāma who belonged to the Bhāradvāja *gōtra*, Kāṇva-*śākhā* and Vājasanēya-*charaṇa*. The gift is stated to have been made at the request of queen (*rājñī*) Nriṇṇā. The grant was made for the up-keep of *maṭhas* and *maṇḍapas* established by the Brāhmaṇas in their village. (Published in *Ep. Ind.*, Vol. XXVIII, pp. 211 ff.)
20	Mr. S. C. De, Curator of Orissa National Archives, through Mr. P. Acharya and Dr. D. C. Sircar.	Do.	Tribhuvanamahādēvī	Year 158, Kārttika śu. 7.	Sanskrit, East Indian script.	Issued from the victorious camp Guhēśvara-pāṭaka. Records a gift of the village of Kōṭṭapura-grāma together with Nannēśvaratala-pāṭaka in the district (*vishaya*) of Tamālakhaṇḍa in Daṇḍabhukti-*maṇḍala* of Uttara-Tōsalī to god Nannēśvara. The gift is stated to have been made by the queen at the request of a lady named Śaśilēkhā who is described as a *mahādēvī* of the *mahāmaṇḍalādhipati* Maṅgalakalaśa and as belonging to the Vrāgaḍikula of the Virāṭa race. (Published in *Ep. Ind.*, Vol. XXIX, p. 210 ff.)
21	Do.	Do.	Do.	Year 158, Kārttika śu. 7.	Do.	Records a further gift by the queen of land called Utthukā in Dakshiṇa-khaṇḍa of Daṇḍabhukti in Uttara-Tōsalī to the same deity at the request of the same person. (Published in *Ep. Ind.*, Vol. XXIX, p. 210 ff.)
22	Ramakrishna Achari, goldsmith of Ambapuā near Russelkoṇḍa, Ganjam District, through the R.D.O., Russelkonda, and Dr. D. C. Sircar.	Do.	Daṇḍimahādēvī	....	Do.	The latter part containing the date and the details of the gift is lost.
23	Dr. N. P. Chakravarti, Retired Director General of Archaeology, New Delhi. (Findspot : Asankhali, deposited in Baripada Museum.)	Eastern Gaṅga	Vīra-Narasiṁha	Śaka 1225, Aṅka year 31, Mēsha ba. 6, Tuesday. Irregular.	Sanskrit, Gauḍīya	Records the grant of lands constituted into a village (named) Gaṅgarājadēvapura to Brāhmaṇas, gods and educational institutions for Vedic and grammatical studies by the king on behalf of his queen Hīrādēvī, on the occasion of his visit to the temple of the goddess Gaṅgā at Bhairavakaṭaka. The gift is stated to have been made by the royal parents for the merit of their deceased son Gaṅgarājadēva.

24	Curator, Orissa Provincial Museum, Bhubanēśvar, through Dr. D. C. Sircar. (Findspot : Kēndupāṭnā, set I.)	Do.	Narasiṁha II	Śaka 1217 (for 1218), Aṅka 21, Siṁha śudi 6, Monday, - 1296 A.D., August 6, Monday.	Do.	Issued from Rēmuṇā-*kaṭaka*. Records the gift of Eḍara-grāma in Ḍērā-*vishaya* and Sunailō-grāma in Svāṅga-*vishaya* to Kumāra-mahāpātra Bhīmadēvaśarman on the occasion of a lunar eclipse. (Published in J. A. S. B., Vol. LXV, pp. 229 ff., re-edited in *J. A. S.*, Letters, Vol. XVII, pp. 33 ff. and plates.)
25	Mr. P. Acharya, Orissa State Museum, Bhubanēśvar, through Dr. D. C. Sircar. (Findspot : Kēndupāṭnā, set II.)	Do.	Do.	Śaka 1217, Aṅka 22, Mēsha ba 14, Saturday. Irregular.	Do.	Do. States that the king, while seated in the *pānīya-chchhāyā-maṇḍapa* at the *kaṭaka* granted lands of the total extent of 100 *vāṭikās* comprising the villages of (1) Vohāla-grāma in the Pūrva-khaṇḍa of Sōṅgaḍa-*vishaya*, (2) Gadhaī-grāma situated inKusa-maṇḍala-*vishaya*, (3) Khaḍiṅgā-grāma situated in Kusa-maṇḍala-*vishaya*, and (4) Bhāmḍapaḍā (?) adjacent to Nos. 2 and 3 to Brāhmaṇa Bhīmadēvaśarman of the Kāśyapa-*gōtra* who is described as the king's *Bṛihat-kumāra-mahāpātra*. (Published in *Ep. Ind.*, Vol. XXVIII, pp. 185 ff.)
26	Do. (Findspot : Kēndupāṭnā, set III.)	Do.	Do.	Śaka 1218, Mēsha śudi 5, Thursday. Irregular.	Do.	Issued from the *kaṭaka* of Chauhaṭṭā. Registers the royal gift of 50 *vāṭikas* of land comprising the villages of Siṁhaḍāmaṇḍōi and Chchhōdrā in Rēmuṇā-*vishaya* to the same donee mentioned in Nos. 24 and 25 above. (Published in *Ep. Ind.*, Vol. XXVIII, pp. 185 ff.)
27	Mr. B. S. Mahanti, Secretary, Revenue Department, Government of Orissa through Dr. D. C. Sircar.	Rāshṭrakūṭa	Rāṇaka Parachakraśalya	Year 56, Mārgaśira vadi 4, Thursday.	Sanskrit, East Indian characters.	Issued from Vāgharā-kōṭṭa. Records the gift of the village Salēḍā-grāma by the king to Brāhmaṇa Bṛihaspati. The language is corrupt. (Published in *Ep. Ind.*, Vol. XXX, pp. 135 ff.)

B. STONE INSCRIPTIONS, 1950-51.

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	BIHAR					
	MONGHYR DISTRICT					
	JĀMUI SUB-DIVISION					
1	**Ghoshmañjus.**—Pedestal of a broken Buddhist image.	....	....	....	Sanskrit, Gauḍīya .	Damaged. Begins with the Buddhist formula *yē dharmā*, etc. Records the gift of the image by a merchant named Pāṇika who was a son of Mahēśvara and a lay follower of Mahāyāna Buddhism. Written in characters of about the 11th century A.D.
2	**Kākan.**—In a Jain temple . . .	....	....	V. S. 1504, Phālguna śudi 9.	Sanskrit, Nāgarī .	Mentions Sivāī of the Mahatiyāna family and the Mūṁmatoṁḍa *gōtra*. Sivāī's father and grandfather are also mentioned.
3	Around the foot-marks in front of the image of Pārśvanātha in the same temple.	....	....	V. S. 1822, Vaiśākha śudi 6.	Do. . .	Records renovation of the temple and the installation of the foot-marks of Suvidhinātha by the Jaina *saṅgha* of Kakandi (Kakan)-*tīrtha*.
4	Back of a Jain *Āyāgapaṭa* in the same temple.	....	....	V. S. [19]33 . .	Do. . .	Records the installation of the *Āyāgapaṭa* by Sāntisāgarasūri. Mentions Rāi Bahadūr Dhanadēva Siṁha.
5	**Kāndi.**—Pedestal of a broken image .	....	*Rāṇaka* Samudrāditya, son of *Rāṇaka* Nanda.	....	Sanskrit, Gauḍīya .	Records the gift of a Buddhist image by the chief who was a lay follower of Mahāyāna Buddhism. In characters of about the 12th century A.D. (Published in *JBRS*, Vol. XXXVII, 3-4, 1951, pp. 7 ff.)
6	Pedestal of another broken image in the same place.	....	....	....	Do. . .	States that the image was the *dēyadharma* of a *da(dā)nava(pa)ti* whose name is not fully preserved. In characters of about the 12th century A.D.
7	Pedestal of a third broken image in the same place.	....	....	....	Do. . .	Damaged. Records that the image in question was the *dēyadharma* of a *dānapati* whose name cannot be made out.
8	**Kuṇḍaghāṭ.**—Image of Mahāvīra in a dilapidated Jaina temple on the Lachhuar Hill.	....	....	V.S. 1505, Phālguna śudi 9.	Sanskrit, Nāgarī .	Records the installation of the image of Mahāvīra.
9	Image of Mahāvīra in another temple in the same place.	....	....	....	Sanskrit, Gauḍīya .	Records that the image was a *dēyadharma* of Vīrēśvaraka.
10	**Sikandrā.**—A broken image in the locality called Dukhharan.	....	....	....	Do. . .	Records that the image was the *dēyadharma* of a person whose name is doubtful.
11	Another broken image in the same place .	....	....	....	Do. . .	Records that the image was the *dēyadharma* of a Kāyastha lady named Vudōkā.
12	**Simāriā.**—Pedestal of an image . .	....	....	....	Do. . .	Quotes the Buddhist formula *ye dharmā*, etc., and records that the image was the *dēyadharma* of *Thakura* Budhasēna who was the son of Mihira belonging to the Śrī-Pautra *saṅgha*.

	BOMBAY					
	BELGAUM DISTRICT					
	KHANAPUR TALUK					
13	**Biḍi.**—Hero-stone set up near the temple of Bākavva.	......	......	....	Kannaḍa	Beginning lost. Records the death, in a fight of Hanmana Sūreya-Nāyaka who had obtained the favour of god Brahmayadēva and goddess Kāḷikādēvī. In characters of about the 12th century A.D.
14	Hero-stone built into the tank-bund near the village.	Kadamba	Jayakēśin	Year 13, Siddhārthi, Bhādrapada ba. 5, Sunday. Irregular.	Do.	Damaged. Mentions Kāmaya Daṇṇāyaka and refers to the capture of cattle by Habbeya-Nāyaka.
15	**Gōlihaḷḷi.**—Slab set up near Siddhēśvara temple.	Western Chālukya	Bhūlōkamalla	Kali year ...., Manmatha, Phālguna śu. 15, Thursday. Irregular.	Do.	Damaged. Refers to the rule of Vīra Permāḍi and Vijayāditya, sons of Maiḷaladēvi and Jayakēśin. Records a gift of land to a Jaina temple constructed by Aṁgaḍiya Mallisetti at Kiru-Saṁpagāḍi. The gift was made into the hands of Vāsupūjya Bhaṭṭāraka, disciple of Nēmichandra Bhaṭṭāraka, of Mūla *saṁgha* and Balātkāra *gaṇa*. The pedigree of Vāsupūjya is enumerated at some length.
16	Slab set up near Kalamēśvara temple	Kadamba	Śivachitta Vīra-Permāḍi	(i) Year 14, Vikrama, Vaiśākha śu. 10, Monday. Irregular. (ii) Year 17, Svabhānu, Mārgasira ba. 10, Monday. Irregular. (iii) Year 26, Nandana, Māgha śu. 10 Thursday=1173 A.D., January 25.	Do.	Published in *JBBRAS*, Vol. X, pp. 296 ff.
	SAMPGAON TALUK					
17	**Dēgaon.**—First slab fixed at the well in the Kamalanārāyaṇa temple.	Do	Do.	Kali year 4275, regnal year 28, Jaya, Mārgasīrsha Amāvāsya, solar eclipse=1174 A.D., November 26, Tuesday.	Sanskrit, Nāgarī	*Ibid.*, Vol. IX, pp. 266 ff.
18	Second slab fixed in the same place	Do.	Do.	Do.	Sanskrit, Kannaḍa	*Ibid.*, pp. 287 ff.
19	Third slab fixed in the same place	Do.	Do.	....	Kannaḍa	*Ibid.*, pp. 310 ff.
20	Pillar in the same temple	Do.	Do.	....	Do.	*Ibid.*, p. 294.
21	Pilaster in the same temple	....	....	....	Do.	States that the pilaster was made by (the sculptor) Nāgeya (*i.e.*, Nāgayya).
22	Hero-stone set up near the Basavaṇṇa temple.	....	....	Śaka 10[81], Pramāthin, Mā[rgaśira] śu. 11, Monday-1159 A.D., November 23.	Do.	Much damaged. Seems to record the death of a chief in a cattle raid. Manneya Nāgaṇa set up the memorial.

B. STONE INSCRIPTIONS, 1950-51—*contd.*

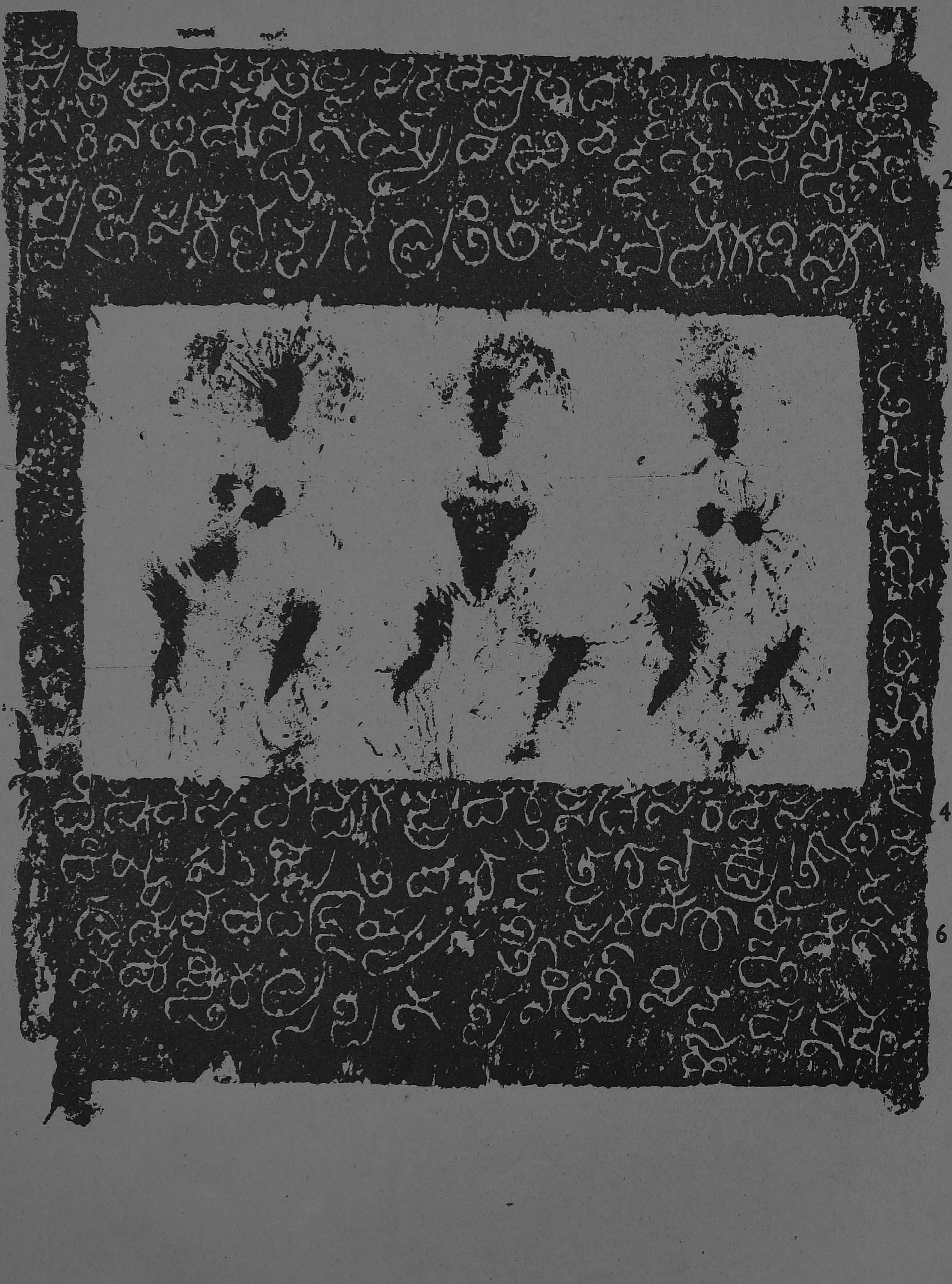
No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	BOMBAY—contd.					
	BELGAUM DISTRICT—*concld.*					
	SAMPGAON TALUK—*concld.*					
23	**Kittūr.**—Slab set up near the temple of Hoṇḍada Basavaṇṇa.	Kadamba	Vīra Jayakēśi	Kali year 4289, regnal year 15, Durmati, Āshāḍha śu. 8, Sunday. Irregular.	Kannaḍa	Published in *JBBRAS*, Vol. IX, pp. 304 ff.
	BOMBAY DISTRICT					
24	**Bombay.**—Prince of Wales Museum. Slab No. B.B. 307.	Sāḷuvas of Saṅgītapura.	Sāḷuva Nāyaka	Śaka 1485, Dundubhi, Chaitra śu. 12, Monday, Maghā ·1562 A.D., March 16, f.d.t. ·76, f.d.n. ·74.	Do.	Refers to the construction of a shrine at Gerasoppe by the chief Sāḷuva Nāyaka, son of Hemmarasi-Nāyikiti and Viṭṭhappa-Nāyaka, and to the consecration of Śānti-Tīrthaṅkara therein and records gifts of lands made to the same by the chief. Refers to the rule of the queen Chenna Bhairādēvī over the provinces of Nagire, Haive, Tuḷu and Koṅkaṇa on the West Coast. Reviewed in *ASR* for 1924-25, p. 115.
25	Do., No. B.B. 309	Western Chālukya	Trailōkyamalladēva	Śaka 976, Jaya, Vaiśākha Amāvāsyā, Monday, solar eclipse-1054 A.D., May 9, Monday, f.d.t. ·26. The eclipse occurred on Tuesday.	Do.	Records the construction of the shrines of Śāntinātha, Pārśvanātha and Supārśvanātha at Ponnavāḍa by Chāṅkirāja of the Vāṇasa family, an officer of the Chālukya queen Kētaladēvī and registers grants of lands to these temples by the king at the request of the queen. Published in *Ind. Ant.* Vol. XIX, pp. 268 ff. and noticed in *ASR* for 1924-25, p. 115.
26	Do., No. B. B. 350	....	....	....	Do. (archaic)	Gives a number of epithets such as *Kuḷaniti*, *Kaḍugati-sēbya*, *Sarbba-satyaniratar*, etc., of Kōmaḷiga. States that (the memorial stone) was made by the stone-cutter Kanne. In characters of about the 8th-9th century A.D. Reviewed in *ASR* for 1936-37, p. 99.
27	Do., No. H. B. 7	Western Chālukya	Tribhuvanamalladēva	Chālukya-Vikrama year 36, Khara, Vaiśākha Puṇṇami, Monday, vyatīpāta, lunar eclipse·1111 A.D., April 25.	Kannaḍa	Refers to the construction of a temple at Eleyapūrvvadavaḷḷi by Māchiyakka, the wife of *Mahāsāmantādhipati Daṇḍanāyaka* Muṭṭigalla-Bhaṭṭōpādhyāya. States that the village was being governed by Malayavatīdēvī who is described as the *piriyarasi* of the king. *Ibid.*, p. 99.
28	Do., No. H. B. 8	Do.	Do.	Chālukya-Vikrama year 3, Siddhārthin, Māgha śu.3,Sunday, Uttarayāna-saṅkrānti, solar eclipse. Irregular.	Do.	Mentions the king's feudatory Gūvaladēva of the Kadamba family and the Śaiva teacher Sadyōjāta-Paṇḍita. States that the record was composed by Jayadēva. (*Ibid.*, p. 99.)

29	Do. (from Nagarī near Chitorgarh, Rājasthān).	....	....	....	Sanskrit, Brāhmī	Fragmentary. Refers to a pillar (*yūpa*) raised in connection with the performance of a Vājapēya sacrifice. In characters of the 3rd century A.D.
30	Do. (from Poona Museum Collection)	....	....	....	Sanskrit (verse), Nāgarī.	Fragment of a big record. Mentions holy places like Karṇāvatī and Staṁbhatīrtha and a person called Guṇasēna or Guṇasōma. In characters of the 12th century A.D.
31	Do. (from B.B.R.A.S.)	Kshatrapa	Mahākshatrapa Svāmi Rudra	....	Brāhmī	Damaged. In characters of about the 3rd century A.D.
32	Do.	....	....	....	Sanskrit, West Indian Alphabet.	Fragmentary. Mentions Śēsha-nāga in line 2. In characters of about the 6th century A.D.
33	Do. (from Jhālārapāṭan, Rājasthān)	....	....	....	Do.	Fragmentary. Mentions *Gaṅgā* in line 2. In characters of about the 6th century A.D.
34	Do. (from B.B.R.A.S.)	....	....	....	Prākṛit, Brāhmī	Fragmentary. Mentions *Buddha* (line 1) and seems to record the construction of a *chetiyaghara*. In characters of about the 3rd century A.D.
35	Do.	....	....		Sanskrit, West Indian Alphabet.	Damaged and fragmentary. Records the construction of a *prāsāda*. In the descriptive portion *Malayāchala* is mentioned (line 5). In characters of about the 6th century A.D.
36	Do. (from Vala, Saurāshṭra)	....	Dharmamahārāja Sukētuvarman	....	Sanskrit, Southern Alphabet.	Damaged. The title *Dharmamahārāja* of the king seems to associate him with Southern India. Purport not clear. In characters closely resembling those of the Tāḷagunda pillar inscription of Kākusthavarman (*Ep. Ind.*, Vol. VIII Plate facing p. 32). In characters of about the 6th century A.D.
	DHARWAR DISTRICT					
	HANGAL TALUK					
37	**Akkivaḷḷi.**—Slab set up near Kallappa temple.	Kadamba	Vīra-Mallidēva	Nandana, Vaiśākha śu. 10. Monday.	Kannaḍa	Records a gift of wet land to the deity in charge of the priest of Bhuvanēśvara. Mentions the teacher Vāmaśakti of [Bi]kēsara. In characters of about the 13th century.
38	Slab standing in the same place	....	....	....	Do.	States that the stone bearing the figure of a *liṅga* marks the boundary of Akkivaḷḷi. In characters of about the 17th century.
39	**Arḷēśvar.**—Stone set up near the Hanumān temple.	Yādava	[Kanna]radēva	Year 15, Raudri, Bhādrapada ba. 14, Sunday=1260 A.D. September 5, Sunday, f.d.t. ·08.	Do.	Damaged. Records the death of a person in a fight. Mentions Yaḷeya-sirivura.
40	Slab standing near the tank close to the village.	....	Bhujabaḷachakravartin	....Pushya śu. 5, Monday.	Do.	Much damaged and worn out. Mentions a *Mahāmaṇḍalēśvara* and registers a land gift (details lost). In characters of about the 12th century.
41	Pillar on the proper left side of the Kadaṁbēśvara temple.	Kadamba	Mahāmaṇḍalēśvara Vīra-Mallikārjunadēva.	Year 60, Rākshasa, Jyēshṭha śu. 15, Monday.	Do.	Records a gift of land to god Kaḍaṁbēśvara at Aḷayasiriyūr situated in Eḍayoḷal-70 by Mādabōva who had received the village as a gift from the Kadamba ruler who was governing Banavase-12000 and Pānuṁgal-500.

B. STONE INSCRIPTIONS, 1950-51—*contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	DHARWAR DISTRICT—*contd.* HANGAL TALUK—*contd.* **Arḷēśvar**—*concld.*					
42	Pillar on the proper left side of the Kadaṁbēśvara temple, Second inscription.	Kadamba	Kadambachakravarti Mallidēva	Year 15, Khara, Chaitra śu. 5, Monday.	Kannaḍa	Registers a gift of land to the teacher Śāntivarman for offerings to the god Kaḍambēśvara at Aḷayasirivūr by Jñānasiṁgi-Gavuḍa when Mallidēva was governing Banavase-12000 and Hānuṁgal-500.
43	Pillar on the proper right side of the same temple.	....	....	Chālukya-Vikrama-kāla 61, Nala, Chaitra ba. 5, Tuesday, Mēsha-saṁkrānti = 1136 A.D., March 24, Tuesday.	Do.	Registers the gift of oil seeds (*eḷḷu*) made for burning a perpetual lamp before god Kaḍaṁbēśvara by several *seṭṭis* (names specified) of the (guild of) Five-Hundred, after laying the feet of their preceptor Gaṁgarāśi-Paṇḍita. Another gift of oil was made on the same occasion by other *seṭṭis* and the Seventy-Families for the same purpose.
44	Front side of the *makaratōraṇa* of the same temple.	Kadamba	Śāntivarmadēva	Chālukya-Vikrama-kāla 13, Vibhava, Māgha śu. 10, Monday. Irregular.	Do.	States that Rāmasiṅgi-Paṇḍita who was administering the village Aḷayasirivūr situated in Eḍevoḷal-70, installed the god Kaḍambēśvara therein. The Kadamba prince was governing Banavāsi-12000 and Pānuṁgal-500.
45	Same pillar	Do.	Tailapadēva	Chālukya-Vikrama-kāla 52, Plavaṁga Vaiśākha śu. 10, Thursday. Irregular.	Do.	Records a gift of land for offerings and repairs by Tribhuvanāsṛiṅgi-Paṇḍita, son (*i.e.*, disciple) of Rāmasiṅgi-Paṇḍita who extended the Kaḍambēśvara temple making it five shrined and adding the *maṇḍapa*. The chief was governing Banavāsi-12000 and Hānuṁgal-500.
46	**Baichavaḷḷi**.—Hero stone (No. I) found in front of the Hanumān temple.	....	....	Year 12	Do.	Fragmentary and damaged. Seems to record the death of a person. In characters of about the 12th century.
47	Hero-stone (No. II) set up near the same temple.	....	....	....	Do.	Much damaged and worn out. In characters of about the 12th century.
48	Stone in front of the same temple	Vijayanagara	Vīra-Achyutarāya-Mahārāya	Śaka 1457, Manmatha, Āshāḍha ba. 10=1535 A.D., June 25, Friday.	Do.	Damaged. Seems to register gift of the village [Bai]chavaḷi for the local deity for the merit of the king and his parents by his subordinate Tirupatyaya who was stationed at Baṁkāpura.
49	Stone set up near the Basavaṇṇa temple	Western Chālukya	Trailōkyamalla	Śaka 969, Sarvajit, Bhādrapada Amāvāsyā, Monday, solar eclipse= 1047 A.D., September 21, Monday.	Do.	States that the dam of a tank at Baisavaḷḷi which had given way was repaired and an endowment of wet land made for its upkeep. At that time *Mahāmaṇḍalēśvara* Chāvuṇḍarāya was governing Banavāsi-12000, *Mahāmaṇḍalēśvara* Mayūravarman of the Kadamba family was holding the fief (*manneya sāmya*) of Pānuṁgal-500 included in the area and Eṛagāri held the office of *Ūr-gavuṇḍu* of Baisavaḷḷi. Chāvuṇḍarāya's younger brother Barmmadēva also made a gift of *siddhāya* for the same purpose. Sēnabōva Dāsimayya of Niṭṭasiṁgi wrote the record and Barmōja engraved it.

HERO-STONE FROM CHIKKANGI



D. C. SIRCAR

SCALE: SEVEN-TWENTYFOURTHS

SURVEY OF INDIA, DEHRA DUN

REG. NO 773 HE (C) '55-463'56.

50	Hero-stone set up in the same place	Do.	Tailapa	Śaka 902 (wrong for 907) Pārthiva, Jyēshṭha kṛishṇa 8, Sunday=985 A.D., June 28.	Do.	Records the death, in a cattle raid, of Bīḍı Chaṭṭayya, son of Sivayya who was the disciple of Āriya Bhaṭāra, when Sōbhanarasa was the governor, Eṛegāri was holding the office of *Nāḷ-gāmuṇḍu* of the five hundred villages, Sōmēśvaradāsi Aṇiyamma was administering *aṇuga-rājya* and Bāradara Ereyamma and Kadugayya were in charge of *Ūr-gāmuṇṇḍu.* The memorial stone was set up by *Sthānapati* Śivarāsi Bhaṭāra. Chāmuṇḍayya composed and engraved the record.
51	Another hero stone in the same place	Kadamba	Kāmadēva	Year 9, Saumya, Mārgaśira śu.... Monday.	Do.	Records the death of Kētaṇa.
52	**Chikkaṇgi.**—Hero stone (No. I) set up near Śiva temple.	Western Chālukya	Tailapa	Śaka 903, Vishuva, Vaiśākha, 10, Thursday, Uttarā. Irregular.	Do.	States that Chavaṭṭoyya died and his son Chāmuṇḍa set up the memorial stone when Eṛegāri was holding the office of *Nāḷ-gāmuṇḍu* and Eṛechaṭṭa was holding the office of *Ūr-gāmuṇḍu.*
53	Hero stone (No. II) in the same place	Do.	Do.	Do.	Do.	Records the death of *gōsāsi* Dugaṇa in a cattle raid when Eṛegāri was holding the office of *Nāḷ-gāvuṇḍu* and Eṛechaṭṭa was holding the office of *Ūr-gāvuṇḍu.*
54	Stone set up in the same place	Do.	Do.	Śaka 902, Vikrama, śu. 15, Sunday, Hastā, Bālava-karaṇa.	Do.	Registers a gift of land by the *Gāvuṇḍas* of the village after washing the feet of Saṁkayya Bhaṭṭāra.
55	**Chikkēri.**—Stone set up in the village	....	....	Śaka 1515, Vijaya, Chaitra śu. 1=1593 A.D., March 23, Friday.	Do.	Damaged. Seems to record a gift of land to Bīragāuṁḍa. Hosahaḷi is mentioned.
56	**Doḷḷēśvar.**—Pillar (No. I) on the tank bund.	....	....	....	Do.	Fragmentary. States that Eṛegāri who bore the title *Nanniya-gōva* (protector of truth), among others, was holding the office of *Nāḷ-gāvuṇḍu.* In characters of about the 10th century.
57	Pillar (No. II) in the same place	....	....	....	Do.	Fragmentary. Refers to the performance of a *gōsāsa.* In characters of about the 10th century.
58	Stone set up in the village	....	....	....	Do.	Mentions Sōmaliṁgadēva. In late characters.
59	**Hirēkaṇgi.**—Slab in front of the Hanumān temple.	....	....	Ānanda, Mārgaśira śu. . . ., Uttarāyaṇa-saṁkrānti.	Do.	Very much damaged and worn out. Seems to record a gift of land for offerings, repairs, etc., of a temple and for feeding the ascetics and others. Mentions Pānuṁgalu-*nāḍu.* In characters of about the 12th century.
60	Slab set up near the same temple	[Kadamba]	Mallidēva	Year 10, Vyaya, Kārttika, ba. 14, Thursday.	Do.	Records the observance of the vow of *sanyasana* and death by *samādhi*, of Kāḷigāvuṇḍi, a lay-disciple of Dharmasēna. In characters of about the 12th century.
61	Hero stone lying on a tank called Kārikihoṇḍa, outside the village.	....	....	....	Do.	Damaged. Records the death of a *seṭṭi* (name lost). In characters of about the 12th century.
62	Hero stone near the dilapidated Nārāyaṇa temple outside the village.	Western Chālukya	Tailapa	Śaka 903, Vishu, Paushya śu. 15, Sunday, Hastā, Vyatīpāta, Bālava-karaṇa. Irregular.	Do.	Damaged. Seems to record the death of Chaṭṭayya in an attack by Bīravarma when Kaṇṇapayya was governing Banavāsi-12000. Eṛagāri was holding the office of *Nāḷ-gāvuṇḍu.*

B. STONE INSCRIPTIONS, 1950-51—*contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	DHARWAR DISTRICT—*contd.*					
	HANGAL TALUK—*contd.*					
	Hirēkaṇgi—*concld.*					
63	Slab set up near the debris called Śankarimaṭṭi.	Western Chālukya	Bhuvanaikamalla	Śaka 993, Virōdhikṛit, Uttarāyaṇa saṁkrānti, Vyatīpāta, Amāvāse, Monday=1072 A.D., January 23.	Kannaḍa	Records the construction of the temple of Mūlasthāna-Śaṁkara-Kalidēva by Chhaṭṭikabbe-gāvuṇḍi and a gift of land to the same made by her son Chikka-gāvuṇḍa who was administering the village Piriya-Kannage, when *Mahāmaṇḍalēśvara* Māvakētarasa was administering Pānuṁgal-500 and *Mahāmaṇḍalēśvara* Parikantadēva of the Kadamba family was governing Banavāsi-12000 and Pānuṁgal-500.
64	**Hōtanhaḷḷi.**—Hero stone (No. I) set up near the temple of Kallappa.	....	....	....	Do.	Fragmentary. Seems to record the death of a person. In characters of about the 12th century.
65	Hero stone (No. II) in the same place	....	....	....	Do.	Much damaged and worn out. In characters of about the 12th century.
66	**Kargudari.**—Stone standing on the tank near the village.	Western Chālukya	Tribhuvanamalla	Chālukya-Vikrama year 33, Sarvadhāri, Herjjuggiya (*i.e.* Āśvayuja) puṇṇami, Monday=1108 A.D., September 21.	Do.	Published in *Ind. Ant.*, Vol. X, pp. 249 ff.
67	Slab standing in S. No. 80	Do.	Pratāpachakravarti Jagadēkamalla	Prabhava, Pushya śu. 1, Monday, Dakshiṇāyana (mistake for Uttarāyaṇa) saṁkramaṇa.	Do.	Registers a gift of land for offerings, etc., in the temple of Vijaya-Pārśva-Jinēṁdra constructed at Kaṟeguduṟe by *Mahāvaḍḍabyavahāri* Kallisetṭi, when *Mahāprachaṇḍa-daṇḍanāyaka* Sōvarasa was administering Hānuṁgal-500 and *Maṇḍalēśa* Taila of the Kadamba family was ruling over a part of the territory. The gift was entrusted to the teacher Nāgachandra Bhaṭṭāraka, pupil of Hariṇandi, disciple of Vāsupūjya. These teachers were descendants of Pūjyapāda and belonged to the Sūrashtha *gaṇa* and Chitrakūṭa *anvaya*.
68	**Kuṇṭan-Hosaḷḷi.**—Slab kept near Basavaṇṇa temple.	Do.	Jagadēkamalla	Year 10, Prabhava	Do.	Damaged. Seems to record a gift of land by Nāgisetṭi and others to a Jaina deity. Mentions Āchaladēvī and the Kadaṁba chief Taila-maṇḍalēśa.
69	Slab from the bed of the tank called Huḍēdahoṇḍa, now removed to the village *chāvaḍi*.	Do.	Āhavamalla Tailapa	Śaka 906, Tāraṇa, Paushya śu. 5, Sunday, Uttarāyaṇa saṁkrānti=984 A.D., November 30. The sankrānti occurred later.	Do.	Records a gift of land presumably for the upkeep of the tank by Eṛagāri, Maṇiyamma and Pāḍuva Kaliyamma, when Sōbhanarasa was governing the two six-hundreds and Banavāsi-12000, Eṛagāri was holding the office of *Nāḷ-gāmuṇḍu* of the Five-hundred villages, Karmmegara Lōkayya was in charge of *Ūr-gāmuṇḍu* and Pāḍuva Kaliyamma was administering the village.
70	**Kyāsanūr.**—Stone set up in the village	Rāshṭrakūṭa	Kannara	....	Do.	Fragmentary. Mentions the authority of a feudatory of the Chellakēta family over Banavāsi and records the death of Chhaṭṭayya.

71	Stone set up near the Vīrabhadra temple	....	....	Śaka 13.., Ānanda, Mārgaśira ba. 12.	Do.	Records the death of a Gauḍa (name not clear), son of Mallagauḍa.
72	**Malliggār.**—Hero-stone kept in the Siddharāmēśvara temple outside the village.	Kadaṁba	Mallidēva	Vikrama, Chaitra ba. 1, Sunday.	Do.	Records the death in a fight of Bēyi-Nāyaka who bore the epithet *Kāḍānemalla* (wrestler with wild elephants) among others.
73	Hero-stone set up near the same temple	....	....	Śaka 1[3]73, Prajōtpatti, Māgha śu. 3, Sunday. Irregular.	Do.	States that the inscribed stone was set up by Hoṁnappa, son of Chaṁḍe-Nāyaka.
74	*Māsti* stone set up in the same place	Yādava	Vīra-Rāmachandra	Year 18, Sarvadhāri, Paushya śu. 5, Wednesday=1288 A.D., December 29.	Do.	Damaged. Mentions god Svayaṁbhū Tailēśvara of Hānuṁgal and seems to record the death of a person in a fight.
75	Part of a stone beam in the same temple	....	....	....	Do.	Fragmentary. Contains a poetic description of some region. In characters of about the 12th century.
76	**Mūḍūr.**—Sculptured stone set up in the village.	....	....	....	Do.	Mentions Hollōja and Sarasvatī. In characters of about the 16th century.
77	Hero-stone standing near the Rāmēśvara temple.	....	....	....	Do.	Fragmentary. Records the death of Bommōja and a gift of land.
78	Slab set up in the same place	Western Chālukya	Tribhuvanamalla	Bhūlōka-varsha 12, Piṁgala, Phālguna ba. 10, Thursday. Irregular.	Do.	Records a gift of land for the offerings, etc., to the god Mallikārjuna by Sōvagāvuṇḍa of Mūḍeyūr, situated in Eḍevoḷal-70, when Vīra-Kadamba Mallikārjuna, son of *Mahāmaṇḍalēśvara* Tailaha of the Kaḍaṁba family, was governing Banavāse-12000 and Pānuṁgal-500. The gift was entrused to Boppejīya-Paṇḍita who handed over the *sthāna* to his son (*i.e.*, disciple) Mallikārjunajīya.
79	Hero-stone set up near the Barmadēva temple.	Do.	....	Chālukya - Vikrama-kāla 50, Parābhava, Nija-chaitra śu. 1, Sunday. Irregular	Do.	Records the death of Gommiseṭṭi of Mūḍevūr in a fight when a *Mahāmaṇḍalēśvara* (name not specified) was ruling over Banavāsi-12000.
80	Hero-stone lying in S. No. 5	Do.	Tribhuvanamalla	.... Sunday	Do.	Damaged and worn out. Contains the eulogy of *Mahāmaṇḍalēśvara* Siṅgarasa and refers to the rule of *Mahāmaṇḍalēśvara* (name not specified) of the Kadaṁba family over Banavāsi-12000. Mentions Kammāra Chāvuṇḍa. The record was written by Bāḷachandra-Paṇḍita.
81	**Rāmatīrtha.**—Stone standing near the Rāmasvāmi temple.	Do.	Do.	.... Pushya, ... solar eclipse.	Do.	Broken and damaged. Refers to the authority of the Kadamba feudatory Sāntayadēva over Banavāsi-12000 and Pānuṁgal-500. Mentions his queen (name lost).
82	Another stone in the same place	Do.	Do.	Chālukya- Vikrama-kāla [3.] .... Pushya 1, Monday (?), solar eclipse, Uttarāyaṇa - saṁkrānti. Irregular.	Do.	Damaged and worn out. Records gifts of land to the god Rāmēśvara for daily worship, etc., made into the hands of the teacher Rāmēśvara of Rāmatīrtha by certain *gāvuṇḍas* (names specified) and the Seventy of the village.
83	A third stone in the same place	....	....	....	Sanskrit (verse), Kannaḍa.	Damaged and fragmentary. Refers to the Hoysaḷa king Vishṇuvardhana and his son Narasiṁha.

B. STONE INSCRIPTIONS, 1950-51—*contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet.	Remarks
	DHARWAR DISTRICT—*concld.*					
	HANGAL TALUK—*concld.*					
	Rāmatīrtha—*concld.*					
84	Hero-stone set up in the temple of Rāmasvāmin.	....	....	....	Kannaḍa . .	Damaged and worn out. Refers to a feudatory bearing the title *Banavāsi-puravarādhīśvara* and to a certain *anādiya-grahāra*. In characters of about the 12th century.
85	Broken hero-stone in the same place .	....	....	....	Do. . .	Fragmentary. Contains description of Rāmatīrtha and a fight. In characters of about the 13th century.
86	**Shirgōḍ**.—Hero-stone near Īśvara temple outside the village.	Western Chālukya .	Pratāpachakravarti Jagadēkamalla .	Year 5, Dundubhi, Vaiśākha, Sunday.	Do. . .	Damaged. Records the death of Siṁgōja, son of Kammāra Kētōja, in a raid on the village.
87	Another hero-stone in the same place .	Do. . .	Do.	Year 6, Rudhirōdgārin, Kārtika ba. 5, Monday. The details agree for Dundubhi = 1142 A.D., November 9.	Do. . .	Damaged. Records the death of a person (name lost) who was the son-in-law of Lōkagāvuṇḍa of Sirigōḍu in a fight.
88	Stone with sculpture called Komara Rāma.	Vijayanagara .	Dē[varāya]	Śaka 1352, Sādhāraṇa, Kā[rtika].... Wednesday.	Do. . .	Records the death of Jambe-Nāyaka, son of Harige-Nāyaka, in a fight. The hero's two wives Kāmeva-Nāyakiti and Lakava-Nāyakiti, also died after him.
89	Hero-stone near a well called Kālbhāvi .	Western Chālukya .	Pratāpachakravarti Jagadēkamalla .	Year 12, Prabhava, Bhādrapada ba. 10, Monday. Irregular.	Do. . .	Records the death of Kīrtiyamma-Seṭṭi.
90	**Surḷēshvar**.—Slab in a garden outside the village.	....	....	....	Do. . .	Refers to a gift of land as *taḷavṛitti* by *Mahāmaṇḍalēśvara* Tailahadēva to the god Chikēśvara. In characters of about the 13th century.
91	Stone set up in the court-yard of the *Viraktamaṭha*.	....	....	Śaka 1701, Viḷambi, Jyēshṭha ba. 1.	Do. . .	Indifferently written. Seems to refer to the construction of the *Viraktamaṭha* by Doḍa Basappa.
	KALGHATGI TALUK					
92	**Mishrikōṭi**.—Stone set up in the Rāmēśvara temple outside the village.	Kadamba . .	Jayakēśin II	Bhūlōkamalla year 11, Nala, Śrāvaṇa ba. 3, Monday. Irregular.	Do. . .	States that Mailaḷa-Mahādēvi of the Chālukya family, queen of Jayakēśin, was ruling the kingdom from her residence at Kuṁdūru. Records a gift of land made by the *Ūroḍeya* Mallarasa and Sōvarasa to Bāragiyara Bācheyaṇṇa who rescued them from a foul attack. Bāragi Bāchaṇṇa assigned the land for offerings, etc., to god Māchēśvara. Pulivara situated in the Kuntala country is praised.

93	Same stone	Do.	Śivachitta Vīra-Permāḍi	Year 12, Bahudhānya, Āśvayuja śu. 15, Monday, lunar eclipse=1158 A.D., October 9, the week day being Thursday.	Do.	Registers a gift of land made by *Daṇḍanāyaka* Mallarasa *Mahāprabhu* of Pulivara, and *Prabhu* Mallidēva to god Māchēśvara. Vāchaṇa of Pūli is mentioned as the slave of god Māchēśvara.
94	Stone in a field, S. 262, same village	....	....	....	Do.	States that the land was a gift made by Elappa-Voḍeya to Maddaḷarasa. In characters of about the 14th century.
	NORTH KANARA DISTRICT					
	YELLAPUR TALUK					
95	**Yellāpur.**—Stone set up in a field outside the village.	....	....	....	Do.	Damaged and worn out. Seems to record the death of a person and the setting up of the memorial stone. In characters of about the 13th century.
	KOLABA DISTRICT					
96	**Elephanta Island.**—Stone found in a rice field at Seth Bunder.	....	....	....	Brāhmī	Reads *pala* 1000 300 70 5. In characters of about the 5th century.
	THANA DISTRICT					
97	**Kaṇhēri.**—Cave No. 58	....	....	....	Prākṛit, Brāhmī	Lüder's List No. 1007. Published in *A.S.W.I.*, Vol. V., p. 83.
98	Rock near the entrance to cave No. 38	....	....	....	Do.	Do. No. 1004. Reads *parigahita*.
99	Detached rock between cave Nos. 14 and 15.	....	....	....	Do.	Do. No. 1032. Published in *A.S.W.I.*, Vol. V, p. 86.
100	Back wall of the open gallery No. 39	....	....	....	Do.	Do. No. 1005. Published in *A.S.W.I.*, Vol. V, p. 82.
101	Cave No. 90, extreme right pillar of the verandah.	....	....	Year 378 of Yazdakard, Aūharmazd Mitro=1009 A.D., October 10.	Pahlavi	Published in *Indian Antiquary*, Vol. IX, pp. 265 ff and plate.
102	Do., extreme left pillar	....	....	Year 378 of Yazdakard, Āvān, Mitro=1009 A.D., November 24.	Do.	Published in *A.S.W.I.* (*Inscriptions from the Cave-Temples, etc.*) pp. 64 f. and Plate.
103	Do., extreme left pillar	....	....	Year 390 of Yazdakard, Mitro, Dino =1021 A.D., October 30.	Do.	*Ibid.*, pp. 65 f.
104	Cave No. 3, verandah	....	....	....	Prākṛit, Brāhmī	Gives the Buddhist formula; incomplete. Published in *A.S.W.I.*, Vol. V, p. 77.
105	Caretaker's bungalow, east wall	....	....	....	Do.	Gives the Buddhist formula. In characters of about the 3rd century A.D.
106	Stone drum in a *stūpa*	....	....	....	Sanskrit, Brāhmī	Mentions an *upāsaka* and *upāsikā* (male and female lay followers respectively of Buddhism) and a *Śākya-Bhikshu* (a Buddhist monk) and records the construction of a *sadhātuka* Chaitya enshrining the corporeal remains of the Buddha. In characters of about the 5th century.

B. STONE INSCRIPTIONS, 1950-51—*contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	THANA DISTRICT—*concld.*					
	Kaṇhēri—*concld.*					
107	Cistern in cave No. 3	....	....	....	Prākṛit, Brāhmī	Records the gift of a *pōḍhi* (cistern) by Puṇavasu who was a *negama* (merchant) possibly of Kalyāṇa (Kaliaña). In characters of about the 2nd century A.D. Noticed in *Ancient India*, No. 5, p. 52.
	HYDERABAD					
108	**Warangal.**—Pillar, north gateway of the excavated monument near the Svayambhūnātha temple.	....	....	....	Sanskrit (verse), Grantha.	States that Nṛisiṁha was the author of a number of works including a history of the Kākatīyas in eight *sargas*.
	MADHYA BHARAT					
	DHAR					
109	**Dhar Museum.**—Broken pieces of a big stone slab.	....	....	....	Prākṛit, Nāgarī	Fragments of a Prākṛit poem entitled *Kōdaṇḍa-kāvya*, purporting to have been composed by the Paramāra king, Bhōja (1010-1055 A.D.). In characters of the 11th century. Transcribed in *Paramar Inscriptions in Dhar State* by C.B. Lele, 1944, pp. 70 ff.
110	Do., Broken pieces of a big stone slab.	....	....	....	Do.	Fragments of a Prākṛit poem. In characters of about the 11th century. *Ibid.*, pp. 81, ff.
111	Do., Broken pieces of stone slab in *Bhōj-śālā*.	....	....	....	Do.	Fragments of another Prākṛit poem. In characters of the 11th century. *Ibid.*, pp. 79 ff.
112	Do., *Bhōj-śālā*	Paramāra	Arjunavarman	....	Sanskrit and Prākṛit, Nāgarī.	Records the eulogy of the Paramāra kings written in the form of a drama entitled *Pārijātamañjarī-nāṭikā* by Madana. Published in *Ep. Ind.*, Vol. VIII, pp. 96 ff.
113	Do., do.	....	....	....	Sanskrit, Nāgarī	Seems to be a Tantric diagram.
114	Do., do.	....	....	....	Do.	Reads *Vijayasiṁha.*
115	Do., do.	....	....	....	Do.	Contains a name which is not clear.
116	Do., do.	....	....	....	Do.	Seems to mention *drama 10* against a name.
117	Do., Pedestal of Vishṇu image from Solkanpur.	....	....	V. S. 1284, Phālguna vadi 12, Friday. Irregular.	Do.	Records the homage paid to the image (*i.e.*, refers to its installation) by [Si]lu, wife of Rāja-Nāgadēva.
118	Do., Pedestal of a Brahmā image from the same place.	....	....	Do.	Do.	Records the homage paid to the image (*i.e.*, refers to its installation), probably by the same lady.

119	Do. Base of an Umāmahēśvara image from Badnavar.	....	....	....	Do.	Records the installation of the image by a lady.
120	Do. Kamal-Maula Mosque (old *Bhōja-śālā*).	....	....	....	Prākṛit, Nāgarī	Two poems each consisting of 109 stanzas. The first of them is called in the colophon *Avanikūrmaśatam*, its authorship being attributed to *Mahārājādhirāja Paramēśvara* Bhōjadēva. There is no colophon at the end of the second poem which is also stated to have been composed by Bhōja. Published in *Ep. Ind.*, Vol. VIII, pp. 241 ff.
121	**Indore.** Indore Museum	....	....	....	Prākṛit, Brāhmī	Damaged and worn out. The expression *putasa* occurs separately in two lines somewhere about the middle. In characters of about the second century.
122	Do.	....	....	....	Sanskrit, Nāgarī	Damaged. Seems to record the installation of an image by the son (name damaged) of Vilhaṇa.
123	Do.	....	....	V.S. 1[334], Māgha vadi 7, Monday (?)	Do.	Do. Mentions *Paṇḍitāchārya* Ratnakīrti and refers to the installation of an image.
124	Do.	Paramāra	Jayavarmadēva	V.S. 1314, Māgha, vadi 1.	Do.	Fragmentary. Records grants made by several persons in favour of the gods Vaidyanātha and Ajayēśvara. Mentions a *pattana* in Mauḍīmaṇḍala which is apparently the same as the modern Mōḍī, the original findspot of the record. The *praśasti* was written by the Brāhmaṇa Vāmana. Noticed in *Annual Report of the Western Circle, A.S.I.*, 1912-13, p. 56.
125	Do.	Do.	....	....	Do.	Fragmentary. Mentions Harsha who may be the early Paramāra king of that name.
126	Do.	Do.	....	....	Do.	Fragment of a eulogy of the Paramāra kings. Names like Pramāra, Vairisiṁha, Sīyaka, Vākpati and Sindhurāja can be traced.
127	Do. (From Okhalā)	....	....	V.S. 1282	Do.	Seems to mention a chief whose name may be Bādapāla.
128	Do. (From Khaḍāvadā)	Khaljīs of Mālwa	Gyāsa Sāhi (Ghiyās Shāh)	V.S. 1541 (*Chandra-āgama-ishu-iṁdu*), Paridhāvin, Kārtika śu, Dharma-tithi, Thursday=1484 A.D., October 21, Thursday.	Do.	Edited in *JBBRAS*, Vol. XXIII, pp. 12 ff.
129	Do. (From Kasrawad)	....	....	....	Prākṛit, Brāhmī	Fragmentary. Reads..*japalasa*. In characters of about the 2nd century B.C. This and many other numbers that follow are noticed in *I. H. Q.*, Vol. XXV, No. 1, pp. 1 ff.
130	Do., do.	....	....	....	Do.	Reads *Gōpāliyā*. Do.
131	Do., do.	....	....	....	Brāhmī	Fragmentary and indistinct.
132	Do., do.	....	....	....	Do.	Do. Seems to read *pihabhadasa*. In characters of about the 1st century A.D.
133	Do., do.	....	....	....	Do.	Do. Seems to read *Vihara-dīpē*. In characters of the 2nd century A.D.

B. STONE INSCRIPTIONS, 1950-51—*contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet.	Remarks
	INDORE MUSEUM—*concld.*					
134	**Indore** (From Kasrawad)	....	....	....	Brāhmī	Reads *nīgadasa.* In characters of about the 1st century A.D.
135	Do.	....	....	....	Do.	Indistinct.
136	Do.	....	....	....	Do.	Do.
137	Do.	....	....	....	Do.	Fragmentary. Seems to read *sa[ma].* In characters of about the 1st century A.D.
138	Do.	....	....	....	Do.	Fragmentary. Reads *sa*..Do.
139	Do.	....	....	....	Do.	Do. Reads ... *rigā ḍaṁkē* ... In characters of about the 2nd century.
140	Do.	....	....	....	Do.	Do. Reads *mama.* Do.
141	Do.	....	....	....	Prākṛit, Brāhmī	Do. Reads ... *diṁchasa.* Do.
142	Do.	....	....	....	Do.	Reads *Sāṭhiyō.* Do.
143	Do.	....	....	....	Do.	Fragmentary ; contains three *aksharas* indifferently engraved. Seems to read *luvāya.* Do.
144	Do.	....	....	....	Do.	Seems to read *panatasa.* Do.
145	Do.	....	....	....	Do.	Fragmentary. Reads *[sa]thīye.* Do.
146	Do.	....	....	....	Do.	Fragmentary. Reads *mitasa.* Do.
147	Do.	....	....	....	Brāhmī	Indistinct.
148	Do.	....	....	....	Do.	Fragment containing the letter *sa.* Do.
149	Do.	....	....	....	Do.	Fragment containing the *akshara yō.* Do.
150	Do.	....	....	....	Do.	Fragmentary. Reads *ma.* Do.
151	Do.	....	....	....	Do.	Do. Reads *sa.* Do.
152	Do.	....	....	....	Prākṛit, Brāhmī	Seems to read *mirasa.* Do.
153	Do.	....	....	....	Do.	Seems to read *sire.* Do.
154	Do.	....	....	....	Do.	Reads *jina[ta]pasa.* In characters of about the 2nd century. A.D.

155	Do.	....	....	....	Do.	Fragment containing the letters *nīka*.
156	Do.	....	....	....	Do.	Refers to the installation of the image by *mahaṁtārikā* Rūpiṇi. In characters of about the 12th century.
157	Do.	....	....	....	Do.	Refers to the installation of the image by *mahaṁtā rikā Sōja*. Do.
158	Do.	....	....	....	Sanskrit, Nāgarī	Fragmentary. Mentions *Sarasvatī* in the first line and *mahāmaṇḍalī* in the second. Do.
159	Do.	....	....	V.S. 1442(?) Māgha-vadi.	Do.	Damaged. Seems to refer to the installation of the Tīrthaṁkara Śāntinātha as indicated by the representation of a deer beneath the inscription. Mentions some merchants and Jaina teachers, of whom one is Prauḍhāchārya-śrī-Mahākīrti.
160	Do. Image of Pārvatī (from Un, District Nemad).	....	....	....	Nāgarī	Reads *ēkaṁma*. In characters of about the 11th century.
161	Do. Pedestal of another image	....	....	V.S. 122[7]	Sanskrit, Nāgarī	Records the homage paid by a person named Vīna, who belonged to the Gūrjara community, apparently to an image of the Tīrthaṁkara Nēminātha as indicated by the representation of a conch beneath the inscription. Mentions the Jaina teachers Guṇachaṁdra, Śrīkīrti, Ratnachandra and Bhāvachandra of the Dēsi *gaṇa*.
162	Do. Pedestal from Gautampura	....	....	V.S. 1890(?) Chaitra(?) śu 9	Local dialect, Nāgarī.	Indifferently engraved. Purport not clear.
163	Do. Pedestal of an image of Pārvatī.	....	....	....	North Indian Alphabet.	Seems to read *kāna*.
164	**Ujjain.**—Stone in the house of Pandit S. N. Vyas.	....	....	....	Sanskrit, Nāgarī	Fragment. Mentions *Maghavat-svarga-sāmrājya* in line 2. As the stanzas found in the fragment are numbered 268 in line 2 and 273 in line 4, the earlier part of the record was apparently engraved on other slabs. *Annual Administration Report*, Archaeological Department, Gwalior State, 1935-36, App. D, No. 54.
165	Do.	Paramāra	....	....	Do.	Seems to be another fragment of the inscription noticed in the above number. The verse numbers found in this fragment are 18, 19, 22, and 24. Mentions Sarayū, Sākēta, Malayaśaila, Dvārakā, Himādri and Laṅkā in the description. Refers to *Nirvāṇa-Nārāyaṇa* which was a title of Paramāra Naravarman. *Ibid*., No. 52.
166	Do.	....	....	....	Prākṛit, Nāgarī	Fragment of a poem. Numbers of verses found herein are 4, 11, and 16. Verse 4 mentions Raṇaraṅgamalla.
167	Do.	....	....	....	Sanskrit, Nāgarī	Fragment of a Sanskrit poem (possibly the same as No. 165 above). Verse No. 11 is found in this.
168	Do.	....	....	V.S. 1299, Chaitra śudi 6, Saturday, Irregular.	Do.	Mentions *Āchāryā* Sāgarachandra.

B. STONE INSCRIPTIONS, 1950-51—*contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	UJJAIN—*concld.*					
169	Mahākāla temple	Khaljīs of Malwa	Mohamuda	V.S. 1510, Śaka 1374	Local Dialect; Nāgarī	Purport not clear. Noticed in *Annual Administration Report*, Archaeological Department, GwaliorState, 1935-36, App. D, No. 55.
170	Do.	Chaulukya	Jayasiṁha	V.S. 1195, Jyēshṭha vadi 14, Thursday=1138 A.D., June 9.	Sanskrit, Nāgarī	Fragmentary. Mentions god Kīrtinārāyaṇa and the king's victory over Yaśōvarman, king of Malwa. Noticed in *P.R.A.S.W.C.* 1912-13, p. 55.
171	Do.	....	....	....	Do.	Mentions Gōrī, wife of a person of the Skandhillavāla (Khandelwala) family. Noticed in *Annual Administration Report*, Archaeological Department, Gwalior State, 1940-41, App. F, No. 8.
172	Do.	....	....	....	Do.	Seems to contain pilgrims' names.
173	Do.	....	....	....	Do.	Refers to the respects paid to the deity by Maṁdōvarī, wife of Jagadēva, son of *Sādhu* Dhāṁdhūva. In characters of about the 12th century.
174	Do.	....	....	....	Do.	Refers to Āmmiṇi, wife of Bādhu who was the son of *Sādhu* Dhārāvarasa and Sāviti. There is a fragment of another inscription to the right of this record. Do.
175	Do.	....	....	....	Do.	Mentions Paṇḍita Kīttanāna, son of *Sādhu* Vardhamāna and Harasiṇi. Do.
176	Do.	....	....	V.S. 12[1]0, Vaiśākha śu 1, (Friday).	Do.	Damaged. Mentions Māthurānvaya. Do.
177	Do.	....	....	....	Do.	Mentions Kēdu, son of *Sādhu* Kōhala. Do.
178	Do.	....	....	V.S. 1237	Do.	Purport not clear.
179	Do.	....	....	....	Do.	States that the object bearing the inscription is the work of a *Sāhiṇi* whose name is damaged. Do.
	MADHYA PRADESH					
	BILASPUR DISTRICT					
180	**Bilāspūr.**—Stone in the compound of the Deputy Commissioner's Bungalow at Bilāspur, originally from Mahamadpur.	Kalachuris of Ratanpur.	....	....	Do.	Damaged. Noticed in *Ind. Ant.*, Vol. XX, pp. 84 f., and *P.R.A.S. W.C.*, 1903-04, p. 50, No. 2022.
181	**Burhikhār** near Malhār.—*Gadā* of a Vaishṇava image (locally called Chaturbhujī Bhagavān).	....	....	....	Prākṛit, Brāhmī	Coated with paint. Seems to read: *Payāvatiya [dana Bhārada] yayā kāritēti.* Published in *QJMS*, C.H.N., 1956, pp. 221 ff.

182	**Malhār.**—Stone in the compound of the Malguzar's house.	....	....	....	Sanskrit, Nāgarī	Damaged and worn out. Contains two verses and a concluding passage in prose. Purport not clear.
183	Image of the Buddha, pedestal	....	....	....	Sanskrit, North Indian Alphabet	Contains the Buddhist formula *yē dharmā*, etc. In characters of about the ninth century.
184	Stone built in a broken wall	....	....	....	Nāgarī	Damaged. Only what looks like *āshāḍha* can be read.
185	Another stone in the same wall	....	....	....	Do.	Damaged. Only a few letters visible.
	JABALPUR DISTRICT					
186	**Sleemanābād.**—Tomb-stone on the left side of the Jabalpūr-Kaṭni road, near milestone 39-5.	....	....	1857, November 6, Friday.	Tamil	States that on the date specified, Rāmasāmi, a gun-lascar attached to the T-Company of the third Battalion of the Madras Artillery, received a gun-shot (*wound*) on his fore-head at the fight at Muruvāḍa and died on Friday early in the morning at 6½ hours and that he was brought to Sleemanābād and buried. The stone is stated to have been set up by Vēmbili, his younger brother. Published in *IHQ*, Vol. XXVIII, pp. 393 ff.
187	Cross of another tomb near the above	....	....	1858, May 29, Saturday.	Do.	States that on the date specified, when the First Māṭṭin 3rd company of the Madras Native Infantry came on a military march to Silmanabād and lay in camp there, sepoy Daniel of the 3rd company developed fever and delirium and died at 5½ hours. The Christians in the same company as well as the Tent-Lascar Giram Michael are stated to have had the stone tomb erected. *Ibid.*, pp. 394 f.
	MADRAS					
	ANANTAPUR DISTRICT					
	TADPATRI TALUK					
188	**Bōdeyapalle.**—Pillar in front of the Chennakēśava temple.	....	....	Śaka 1436, Bhāva, Mārgaśira ba. 12, Wednesday=1514 A.D., December 13, Wednesday, ·19.	Telugu	States that Malidēvarāju, son of Sarasvati Tirumalarāju, acting on behalf of the twenty-four families of the Vipra-vinōdin community, granted to god Chennakēśvara, the *dommari-chēnu* situated in Peñchukaladinne-*agrahāra*, sur-named Bukkarāyapuram of Penna-māgāṇi in Gutti-rājya, on the occasion of Uttarāyaṇa-saṅkrānti.
189	**Gōparājupalle.**—Inscription on a stone in front of the Vishṇu temple.	....	....	Śaka 14[3]6, Bhāva, Bhādrapada ba. 30.	Do.	Damaged. Mentions *Mahāmaṇḍalēśvara* Lakkarājayyadēva-Mahārāja.
190	Boundary stone in *vaṅka*, west of the village.	Vijayanagara	....	....	Do.	States that (*the stone indicates*) the border of Senagalagūḍūri-*agrahāram* granted by Achyutadēva-Mahārāya to Narasiṁha-Sōmayājin.
191	**Puṭlūru.**—Stone (proper right of entrance) in the Vighnēśvara temple.	....	....	Śaka 1468, Parābhava, Mārgaśira śu. 10, Thursday=1546 A.D., December 2, Thursday, ·86.	Do.	Seems to register a gift made to gods Chennakēśava and Mūlasthānam Bhōgēśvara at Puṭlūru, a village included in Pennabaḍi-māgāṇi of the Gutti-rājya. Mentions the Ayyāvāḷi community.
192	Stone, proper left of entrance, same temple	....	....	Śaka 1466. Krōdhi, Kārttika . . .	Do.	Damaged. The details of the record are lost.

B. STONE INSCRIPTIONS, 1950-51—*contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	ANANTAPUR DISTRICT—*concld.*					
	TADPATRI TALUK—*concld.*					
	Puṭlūru—*concld.*					
193	Stone in the Chennākēśava temple	Vijayanagara	Sadāśivadēva Mahārāya.	Śaka 1476, Ānanda, Nija-Āshāḍha ba...	Telugu	Damaged. The details of the record are lost.
194	**Senagalagūḍūru.**—*Dhvajastambha*, Chennakēśava temple.	....	....	....	Do.	In late characters. Mentions Mārakāpuram Chenna[rāya] and some preceptor whose *praśasti* commences with the words *Vēdamārgapratishṭhāchārya*, etc.
195	Stone near *gāḍi bhāvi*, on the road-side, north of the village.	Vijayanagara	....	Śaka 142[9], Prabhava, Kārttika śu 1[5], [Sunday ?], Irregular.	Do.	Damaged. Mentions *Mahāmaṇḍalēśvara* Salakarāju Timmayadēva Mahārāja and refers to Gūḍūru and to some gifts (of land) as *mānya*.
196	Boundary stone near Āñjanēya temple	....	....	....	Telugu, Nāgarī	States that (*the stone indicates*) the boundary of Rāmachandrapura-agrahāra in the south-western direction.
197	Stone in front of the Pārvatī shrine near Śiva temple.	Bāṇa	Chandiyanna	Solar eclipse	Kannaḍa (archaic)	Commences with the *praśasti*, *Sakala-jagatrayābhivandita*, etc. Registers the remission, granted by the chief of the tax *ponna-tere* in favour of the *mahājanas* of Peṇukapaḷu. In characters of about the 9th century.
198	**Takkeḷḷapāḍu**—Boundary stone	....	....	....	Telugu	States (*that the stone marks*) the western boundary of Senagalagūḍūru-agarahāra belonging to Narasiṁhasōmayājī.
199	**Timmāpuram.**—Boundary stone south-east of the village.	....	....	....	Do.	Damaged. Seems to state (*that the stone marks*) the boundary of the village (name lost), belonging to Tāḍipāka Rāmēśvara.
200	**Urachintala**—Stone in the village	....	....	Śaka 162[7], Tāraṇa, Āshāḍha ba. 5, Monday=1704 A.D., July 10, Monday, ·54. The Śaka year was current.	Do.	Damaged. Seems to state that Sādutullā Asāri Handammīyā Sāhebu granted Ūrachintala for the settlement of certain families.
201	**Vaṅganūru.**—Stone (No. 1) on the tank-bund on the border of the village.	....	....	Śaka 1429, Prabhava, Kārttika śu. 12, Monday=1507 A.D., October 17, Sunday (not Monday), ·71.	Do.	States that Siddapanāyani-Koppinēniṁgāru of the Anukūla-*gōtra* granted lands in Beḍudūru as *sarvamānya* to Gōvindayya-Krishṇayya-Timmayya for the expenses of maintaining a *satra* at Beḍudūru during the festival occasions at Śrīparvata for the benefit of pilgrims.
202	**Stone**(No. 2), same place	Vijayanagara	Vijaya Bukka-Mahārāya	Śaka..., Śōbhakṛit, Pushya ba. 1.	Do.	Mentions *Mahāmaṇḍalēśvara* Kaṭhāri-Sāḷuva Teluṅgarāya Mahārāya as ruling Beḍudūru in Pennabaḍi and records some transaction, the details of which are not clear.

203	**Velamakūru.**—Stone near the *eddula-jāga.*	....	....	Śaka 737, Madyama-viśi Vijaya, Uttarāyaṇa-saṅ-kramaṇa.	Telugu (archaic)	Registers a gift of 150 *maruttu* of land at Velmalūru by Vallava Salkalu to god Bhōgīśvara. The gift was entrusted to Komarasamula Śivakarabhavyalu.
204	Stone at the entrance of the Āñjanēya temple.	Vijayanagara	Kṛishṇarāya Mahārāya	Śaka 1451, Virōdhi, Āshāḍha śu. 11.	Telugu	States that when Vākiṭi Ādepa-Nāyaṁiṁgāru was administering Guttirājya and when Velamakūru in Pennabaḍi of this *rājya* was being held as *nāyaṅkara* by Dāsapanāyani Ayyavāru as a subordinate of Ādepa-Nāyaka, Salakarāju, the uncle of *Mahāmaṇḍalēśvara* Saṁbeṭa Lakayadēva Mahārāja, granted lands to god Hanumantadēva installed by Rāghavaya of Koṇāvakoṇḍa.
205	**Vīrāpuram.**—Stone in *pūladoḍḍi* near Vēṇugopālasvāmin temple.	....	....	Śaka 1466,	Do.	Damaged. Mentions *Mahāmaṇḍalēśvara* Allu[ḍu] Rāma-[rāja].
206	Stone near *Chāvaḍi.*	....	....	....	Do.	Seems to state that one Vīramarāju founded Vīramarājupuram
	SOUTH ARCOT DISTRICT					
	CUDDALORE TALUK					
207	**Tirutturaiyūr.**—Slab set up between the fields bearing S. No. 515/2-3 and 516/2	....	....	Kīlaka, Paṅguni 29	Tamil	Damaged. Mentions Śishṭa Gurunāthasvāmin of Tirutu-raiyūr. In late characters.
	BELLARY DISTRICT					
	HOSPET TALUK					
208	**Hampi.**—Labelled image(1) in the underground temple (I) near the Tuṅgabhadrā river.	....	....	....	Kannaḍa	Reads : *Rāyasta-Rāmachaṁdra-Dīkshita*
209	Image (2), same place	....	....	....	Do.	Reads : *Siṁgama-saṁgyarāma*
210	Image(3), same place	....	....	....	Do.	Reads : *Maṁgarasaru*
211	Image (4), same place	....	....	....	Do.	Reads : *Bāvi-Nāgarasaru*
212	Image (5), same place	....	....	....	Do.	Reads : *Chikka-Nāgarasaru*
213	Image (6), same place	....	....	....	Do.	Reads : *Rāmarasaru*
214	Image (7), same place	....	....	....	Do.	Reads : *Rāyasta-Rāmachaṁdra-dīkshitara Nāgappanu*
215	Image (8), same place	....	....	....	Do.	Reads : *Sōmaṁma*
216	Image (9), same place	....	....	....	Do.	Reads : *Timmama*
217	Image (10), same place	....	....	....	Do.	Reads : *Tiṁmaṁmanu*
218	Image (11), same place	....	....	....	Do.	Reads : *Sōmaṁmanu*
219	Image (12), same place	....	....	....	Do.	Reads : *Rāyasta-Rāmachaṁdra-dīkshitara maga Nāgappanu*

B. STONE INSCRIPTIONS, 1950-51—*contd.*

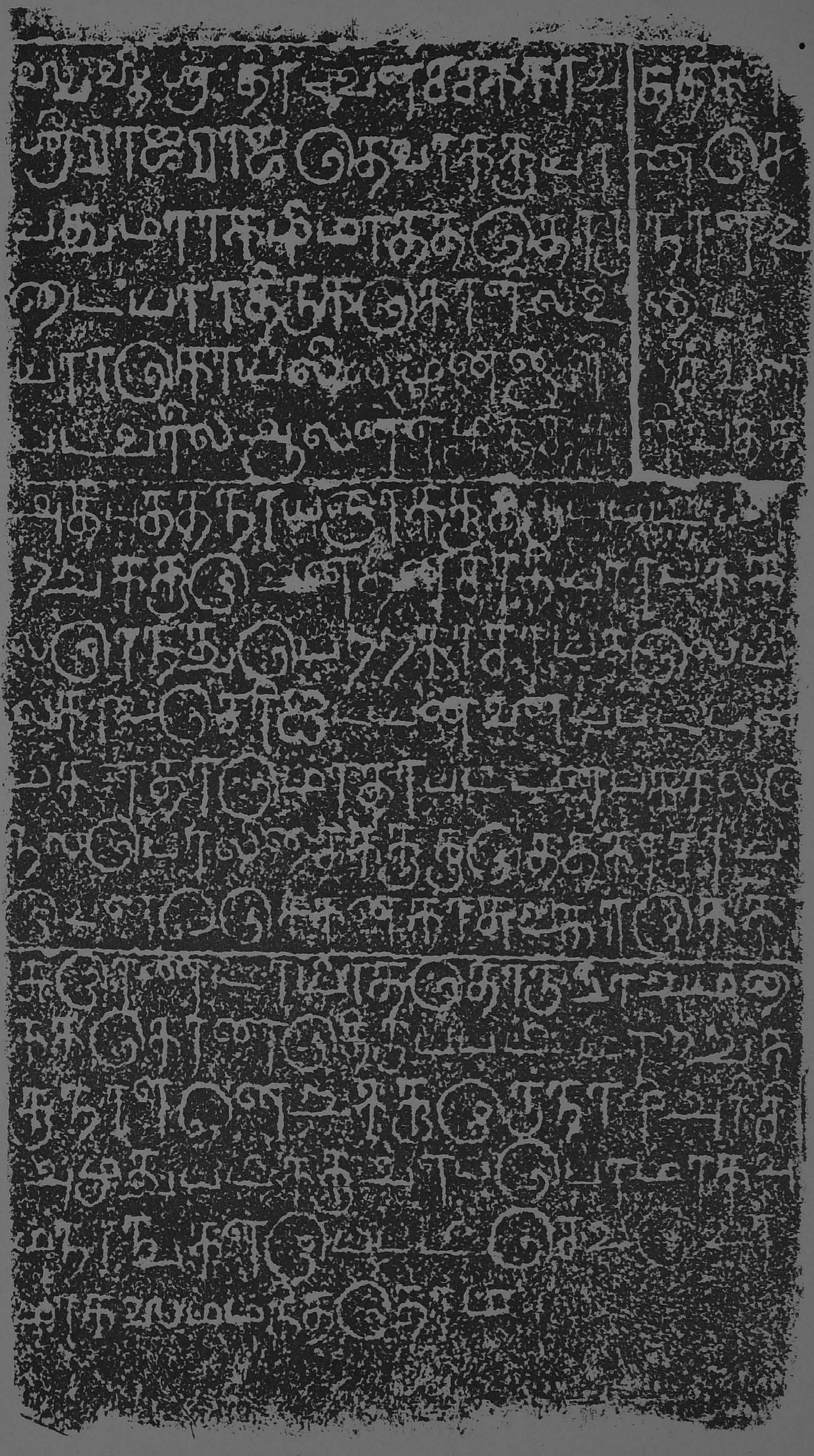
No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	BELLARY DISTRICT—*concld.*					
	HOSPET TALUK—*concld.*					
	Hampi—*concld.*					
220	Labelled image (1) in the underground temple (II).	....	....	....	Nāgarī	Mentions *Kēśava*
221	Image (2), same place	....	....	....	Do.	Damaged
222	Sahasraliṅga boulder between the two underground temples.	....	....	....	Kannaḍa	Mentions *Kempa-Śaṁkara*
223	Same place	....	....	....	Do.	Seems to be a name
	CHINGLEPUT DISTRICT					
	TIRUVALLUR TALUK					
224	**Kachchūr.**—Two sides of a stone near Kachchalēśvara temple.	Chōḷa	Rājarājakēsarivarman	15th year,	Tamil	States that the *ūravar* of Kaṭṭivūr, Peruñjēri and Pondaipākkam sold a piece of land called *Muḷḷipaṭṭi* to a lady who granted it as *ērippaṭṭi* making it tax-free by payment of an additional sum.
225	Sluice stone on the right side of the tank in the village.	Do.	Parakēsarivarman Kulōttuṅgachōḷadēva.	....	Do.	Damaged. The details of the record are lost.
226	Sluice stone on the left	....	....	....	Do.	States that the stone was the gift of Rāhuttamiṇḍāṇ Ādi-Tippanāyakkar.
	COIMBATORE DISTRICT					
	AVANASI TALUK					
227	**Irumbarai.**—South wall, central shrine, Kailāsanātha temple.	Pāṇḍya	Sundara-Pāṇḍyadēva	27th year, Kārtigai 4,	Do.	States that the *Śivabrāhmaṇas* of Muḍuturai agreed to provide rice offering to the deity, Śittiramēḻip-piḷḷaiyār at Muḍuturai in Vaḍa-Pariśāra-nāḍu, in consideration of a sum of 15 *kaḻañju* of gold which they received from the *śrī-bhaṇḍāram.*
228	Same wall	Do.	Do.	Māśi	Do.	Registers a gift of gold made by Āṇḍāṇ Kaṇṇaṇ of Muḍuturai in Vaḍa-Pariśāra-*nāḍu* for the expenses of offering arecanut and betel leaves, to god Tirunāgīśvaramuḍaiyār and Śivakāmasundarī.

	ERODE TALUK					
229	**Bhavāni.**—Ceiling of the *mahāmaṇḍapa* in front of the central shrine, Saṅgamēśvara temple.	....	....	Vikrama, Chittirai	Tamil	States that Immaḍi Keṭṭi-mudaliyār constructed the procession-path round the shrine (*tirunaḍaimāḷigai*) the front *nṛitya-maṇḍapa* and the *śikhara* (pinnacle) of god Naṇṇāvuḍaiyasvāmin and also the central shrine, the *ardhamaṇḍapa* and the *mahāmaṇḍapa* of the goddess, Paṇṇār[moḻi]y-ammai.
230	Same place	....	....	....	Do.	States that the above-mentioned person also constructed the shrine of Kumāra (Subrahmaṇya), a *yāgaśālai*, a *vasanta-maṇḍapa* and a pinnacle and installed a *liṅga*.
231	Ceiling of the *maṇḍapa* around the Ammaṇ shrine, same temple.	Chiefs of Mysore	Kṛishṇarāja Uḍaiyar, ruling from Śrīraṅgapaṭṭaṇa.	Raudri, Āvaṇi 5	Do.	States that the northern *maṇḍapa* of the Ammaṇ shrine was caused to be constructed by Kūḍali Śēshayaṇavargaḷ at the instance of Daḷavāy Dēvarājayaṇavargaḷ and Nañjarāja-uḍaiyaṇ.
232	Ceiling of the *mahāmaṇḍapa*, Vēdavalli Ammaṇ shrine, same temple.	....	....	Pārthiva, Tai 20	Do.	States that the front *ardha-maṇḍapa* of the shrine of Paṇṇār-moḻiyammaṇ at Tiruvānikūḍal was the benefaction of Immaḍi Keṭṭi-mudaliyār and Śiṇṇammāḷ.
233	Pillar, *kalyāṇamaṇḍapa*, same shrine	....	....	....	Do.	Damaged. Seems to state that the compound wall called *Vālarājaṇ* of the temple at Tiruvānikūḍal was the benefaction of Śīmāṇ Tiruvaḷanandaṇ.
234	Four sides of the basement of the peacock-pedestal in front of the Subrahmaṇya shrine, same temple.	....	....	Śaka 1611, Kali 4790, Śukla, Vaiyāsi 27, Saturday=1689 A.D., May 25.	Do.	States that a certain Kandappaṇ of the Ātrēya *gōtra*, a resident of Āvaṇipērūr, installed the peacock pedestal and laid the pavement around it.
235	Ivory-plated swing-cot in the Ammaṇ shrine, same temple.	....	....	Śālivāhana Śaka 1725, Kali 4904, Rudhirōdgarī, Arppaśi 22.	Do.	States that the ivory swing-cot of goddess Vēdanāyaki Ammaṇ at Bhavāni-kūḍal was the benefaction of Ulliyam Gāro-Durai. The signature of the donor is also engraved as: W. Garrow, XI January, 1804.
	KURNOOL DISTRICT					
	KURNOOL TALUK					
236	**Laddagiri.**—Stone near the ruins of the Rāmappa temple.	Western Chālukya	Jagadēkamalla	....	Kannaḍa	Damaged. Seems to register a gift made by *Suṅkaverggaḍes* Ajja...karasarāja and Dēvaparāja to god Rāmēśvara.
237	Stone near *dharmachāviḍi*	....	....	....	Do.	Damaged. Mentions a *Mahāmaṇḍalēśvara*. The details of the record are lost. In characters of about 13-14th century.
238	Field called *Nambayachēnu* on the road to Veludurti.	....	....	....	Telugu	States the extent of the land assigned to *Dharmadēva*.
239	**Parla.**—Stone near Īśvara temple	Western Chālukya	Tribhuvanamalladēva	..[Vi]kāri, Uttarāyaṇasaṅkrānti.	Kannaḍa	Damaged. Seems to record a donation made by Ballaya-Chōḷa-Mahārāja who had the *Charaṇasarōruha*, etc., *praśasti*.
240	Two broken stones near the cattle pound	Do.	Do.	Chāḷukya-Vikrama year 49, Krōdhi, Pushya ba ·[2].	Do.	Mentions Ghaṭeyaṅkakāra-Chōḷa-Mahārāja who is introduced with the *Charaṇasarōruha*, etc., *praśasti*. Continuation of the inscription after the mention of the date is lost.
241	Stone in the field of Kuruba Rāmanna on the border of the village.	Yādava	Siṁhaṇa	Vyaya, Śrāvaṇa śu. 5, Thursday=1226 A.D., July 30, f.d.t. ·13.	Do.	Records a gift of loan at Rōmaḍi to Rāvi-arasa in the regime of *Mahāpradhāna* Sāraṁga-Nāyaka.

B. STONE INSCRIPTIONS, 1950-51—*contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MADURAI DISTRICT					
	MADURAI TALUK					
242	**Kīḻkuyilkuḍi** (Kīḻakkuḍi).—Rock to the north of the bass-relief Jaina images in *Pēchchippaḷḷam*, Samaṇarmalai hill.	....	....	....	Tamil Vaṭṭeḻuttu .	Damaged. Mentions a *paḷḷi* and the names Guṇabharadēva and Chandraprabha. In characters of about the 10th century.
243	Top of the same hill, near basement of a dilapidated temple.	....	....	....	Do. . .	Mentions Iraṭṭaiyaṉ. In similar characters.
244	Same place, near the stone lamp post .	....	....	....	Kannaḍa . .	Mentions the Jaina teachers Āriyadēva, Baḷachandradēva of Beḷaguḷa, belonging to the Mūla *saṁgha*. Nēmidēva, Ajitasēnadēva and Gōvardhanadēva. In characters of about the 12th century.
	TANJORE DISTRICT					
	KUMBAKONAM TALUK					
245	**Kumāramaṅgalam.**—Door jamb of the entrance into the dilapidated Śiva temple.	....	...	....	Tamil . . .	Damaged. Seems to register grant of concessions in the payment of house tax by families who agreed to resettle in a village (name lost) which they had abandoned formerly. Mentions Sāḷuva Tippayadēva-Mahārāja.
	NAGAPATTANAM TALUK					
246	**Tirukkuvaḷai.**—East wall, *mahāmaṇḍapa*, Tyāgarāja temple.	Chōḷa . . .	Rājarāja (III)	4th year, Mārgaḻi .	Do. . .	Registers the donation of 2100 *kāśu* made by Āḻaṉ, for the expenses of worship and offerings to the image of Adipatta-Nāyaṉār set up by him in the temple of Tirukkōḷili-uḍaiyār. It is stated that he obtained this amount by begging from among the members of his community and that he paid it into the hands of Dāmōdarabhaṭṭaṉ who agreed to pay interest on it in kind (paddy) to be utilised for offerings, etc.
247	Same wall, right of entrance . .	Pāṇḍya . .	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	10+1st year, Āḍi 20	Do. . .	Records the gift of 106 *paṇam* made to the authorities of the temple of Tirukkōḷili-uḍaiyār by a merchant Māṅguḍaiyāṉ Pichchaṉ Gaṇapati Āṇḍar for the expenses of special offerings to the deities, for taking them in procession and also for offering *tiruñānam-amudu* to Āḷuḍai[ya]-piḷḷaiyār, and for singing the *Tēvāram* hymns.
248	Do.	Do. . .	Do.	....	Do. . .	The inscription is left unfinished, after the mention of the king.
249	Do.	....	....	....	Do. . .	Probably connected with the above. States that the pillared terrace of the temple was the charity (*tiruppaṇi*) of Śigā-lippiḷḷai *alias* Jayatuṅgavarman, a native of Vaḍavalla-ttirukkai-Iḷāṅguḍi *alias* Indirāpatinallūr. He is also stated to have made a gift of 30 *paṇam* for the expenses of burnien 20 lamps from early morning to the end of *śrībali* worship at night.

TIRUKKUVALAI INSCRIPTION OF RAJARAJA III; YEAR 4



D. C. SIRCAR

SCALE: FIVE-TWENTYFOURTHS

SURVEY OF INDIA, DEHRA DUN

REG. NO 773 HE (C) '55- 463'56.

250	Same wall, left of entrance . . .	Pāṇḍya . . .	Māṟavarman Tribhuvanachakravartin Kulaśēkharadēva.	34th year Karkaṭa ba. 4, Monday, Uttiraṭṭādi= 1301 A. D., July 24, Monday, f.d.t. ·98, f.d.n. ·73.	Tamil . . .	Records that the authorities of the temple of Tirukkōḷili-uḍaiyār at Tirukkōḷili in Vaṇḍāḷai-Vēḷūrkūṟṟam, a subdivision of Rājēndrachōḷa-vaḷanāḍu, accepted an endowment of land made by Poṉṉinallūruḍaiyāṉ Sīrāmadēvaṉ of Pāmbuṇi *alias* Tyāgapuram situated in Pāmbuṇikūṟṟam, a subdivision of Suttavallivaḷanāḍu, for burning two perpetual lamps.
251	North and West wall (tiers), *mahāmaṇḍapa*.	Chōḷa . . .	Tribhuvanachakravartin Rājādhirājadēva.	10th year, Makara śu. 12, Friday, Rōhiṇi=1175 A. D., December 26, Friday 45 ; ·734	Do. . .	Ends of lines built in. Seems to record the turns of service which the Śivabrāhmaṇas agreed to observe dring the 30 days of each month in the temple of Tirukkōḷili-uḍaiyār at Tirukkōḷili situated in Iḍaiyaḷanāḍu, a subdivision of Rājēndrachōḷa-vaḷanāḍu.
252	Do.	Do. . . .	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	20th year, . .	Do. . .	Mentions Tiruchchāṭṭiyakkuḍi-uḍaiyāṉ probably as the donor. Ends of lines are built in.
253	Do.	....	....	....	Do. . .	In two fragments. Beginning of lines built in. Seems to record an endowment for the burning of lamps in the temple.
254	North and west wall (tiers), *Mahāmaṇḍapa*	Chōḷa . . .	Kulōttuṅga-Chōḷadēva . . .	4th year Kaṉṉi śu. 12, Monday, 1181 A. D., September 21, Monday, ·75 , ·87.	Do. . .	Damaged. Seems to state that Kulōttuṅgachōḷa-Kachchiyarāyaṉ endowed 100 *kāśu* for the supply of 91 *nāḷi* of oil for burning lamps in the temple on all the 365 days of the year. The *Śivabrāhmaṇas* received the endowment and agreed to supply the oil daily at certain fixed quantities.
255	West wall, same *maṇḍapa* . . .	Do. . . .	[Tribhuva]nachkravartin [Rājē]n-dra-Chōḷadēva.	[2]3rd year Mēsha śu. 12, Monday, Uttiram= 1269 A. D., April 15, Monday ·38 , ·05.	Do. . .	Registers the gift of lands as *tirunāmattukkāṇi* to god Tirukkōḷili-uḍaiyār by Kiḍārattuppiḷḷai *alias* Sērakōṉ and others. The lands are stated to have been in the enjoyment of the donors as *Kuḍiniṅgādēvadānam*.
256	Same place	[Do.]	Tribhuvanachakravartin . . .	....	Do. . .	Fragmentary. Mentions a donation of money (*kāśu*).
257	Do.	Chōḷa . . .	Tribhuvanachakravartin ...... ' "who took Madu[rai].. "	....	Do. . .	Do. Mentions a number of Bhaṭṭas probably as the buyers in some transaction (details lost).
258	North wall (tiers) *ardhamaṇḍapa*, same temple.	[Do.]	Tribhuvanachakravartin . . .	[5] th year,...... .	Do. . .	Damaged. Seems to refer to an endowment of money for supplying oil to lamps.
259	Same wall (tiers)	Chōḷa . . .	Tribhuvanachakravartin Rājēndra-Chōḷadēva.	4th year (in words), Mēsha śu. 10 , Monday , Rōhiṇī. Irregular.	Do. . .	Registers the gift of land free of taxes made by the *Ūravar* of Periyakkuḍi and Vaḍapōykkuḍi situated in Veṇḍāḷai-Vēḷūrkūṟṟam to the temple of Tirukkōḷili-uḍaiyār at Tirukkōḷili situated in Iḍai-Aḷanāḍu, a subdivision of Rājēndrachōḷa-vaḷanāḍu, for expenses of celebrating the Tai-Pūśam, Vaigāsi and other festivals.
260	South wall, same *maṇḍapa*. . . .	Do. . . .	Tribhuvanachakravartin Rājēndra-Chōḷadēva.	35th year Mīṇa ba. 15, Monday, Uttiraṭṭādi=1276 A. D., March 16, Monday, ·04 , f.d.n. ·77.	Tamil . . .	Continuation lost. Seems to register an endowment made by Agayan Tirumaṟaikkāḍuḍaiyāṉ, a native of Pālai-kkuṟuchchi in Aḷaṟṟūr-nāḍu, a subdivision of Madurōdaya-vaḷanāḍu in Chōḷa-pāṇḍimaṇḍalam to the temple of Tirukkōḷili-uḍaiyār for the expenses of conducting every month a festival on the day of Kēṭṭai (Jyēshṭhā) which was his natal star, when the deity was to be taken on procession and halted at the *maṇḍapa* called Tirumaṟaikkāḍaṉ after the donor's name.

B. STONE INSCRIPTIONS, 1950-51—*contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	TANJORE DISTRICT—*contd.*					
	NAGAPATTANAM TALUK—*concld.*					
	Tirukkuvalai—*concld.*					
261	Tyāgarāja temple, south wall	Chōḷa	Parakēsarivarman Rājādhirāja Narapati Rājēndra-Chōḷadēva.	29 + 1st year	Tamil and Grantha	Commences with the *praśasti* of the king beginning with the words, *Samastajagadēkavīra*, etc. Damaged towards the end. Seems to register a gift of land free of taxes by the king.
262	Do.	Do.	Tribhuvanachakravartin Rājēndra-Chōḷadēva.	3[1]st year	Tamil	Damaged. Seems to register a deed of agreement (*iśaivu-tīṭṭu*) relating to a piece of land which was a *dēvadāna* of the temple of Tirukkōḷili-uḍaiyār bet ween a private person and the temple authorities, the details of which are lost.
263	Do.	Do.	Tribhuvanachakravartin	....	Do.	Damaged. Seems to record some provision made for burning a lamp.
264	East wall of the Chaṇḍikēśvara shrine, Same temple.	Pāṇḍya	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	[14]th year, Mithuna śu. 10, Friday, Tiruvōṇam. Irregular.	Do.	Registers an endowment of 100 *paṇam* made by Uyyavandāṉ Śigāḻiyāṉ *alias* Śēranaiveṉṟa-Pāṇḍiyadēvaṉ, a native of Iḷāṅguḍi *alias* Indirāpatinallūr in Vallam, into the treasury of the temple of Tirukkōḷili-uḍaiyār to meet the expenses of the ceremonial bathing of the god in *pañcha-dravya*, conducted to secure the donor's welfare.
265	West wall, same shrine	Do.	Do.	8th year, Vaigāśi 29.	Tamil	Incomplete. States that when owing to floods in the Chandra-mauḷipērāṟu, water overflowed into the street by the side of the temple on its north, Tirumaṟaikkāḍuḍaiyāṉ *alias* Vayirādarāyaṉ arranged for the draining of the water and for preventing recurrence of the floods by changing the course of the stream in its higher reaches on the borders of the village of Kuṇḍaiyūr. The old course of the stream with some additional lands belonging to the temple was converted into a second road surrounding the village and named Tirumaṟaikkāḍuḍaiyāṉ. The temple lands so utilised were compensated by a gift of 2 *vēli* of land belonging to this chief in Paramēśvara-chaturvēdimaṅgalam.
266	North wall (tiers), Agastyēśvara shrine same temple.	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, who took Madurai, Iḻam and the crowned head of the Pāṇḍya.	....	Do.	Damaged. Seems to record a gift of land as a provision for burning lamps in the temple.
267	South wall (tiers), same shrine	Do.	Do.	23rd year (in words)	Tamil	Damaged Purport not clear.

268	West wall (tiers), same shrine	Do.	Do.	....	Do.	Damaged. Seems to record an endowment of 1000 *kāśu* made by one Tavamuḍaiyāṉ for the expenses of burning lamps in the temple.
269	South wall (tiers), same shrine	Do.	Tribhuvanachakravartin Vīra-Rājēndradēva.	7th year (in words), Kumbha ...., Monday, Uttira-[ṭṭā]di,	Do.	Damaged. Registers an endowment of 135 *kāśu* made by a certain person (name lost), for the expenses of burning three perpetual lamps in the temple, the daily supply of oil for the purpose being stipulated as 1 *uḻakku* and the total supply for the 365 days of the year as 91 *nāḻi* and one *uḻakku*.
	NANNILAM TALUK					
270	**Kīraṉūr.**—North wall, *ardhamanḍapa*, Śivalōkanāthar temple.	Do.	Rāja-Rājakēsarivarman	7th year	Do.	Damaged. Seems to record a gift of land free of taxes, as *archanābhōga* to Vishṇubhaṭṭaṉ Vēṅgaḍavaṉ, a Vaikhānasa Brāhmāṇa of the Gautama *gōtra*, resident of Kīraṉūr.
271	Same wall	Do.	Rāja-Rājakēsarivarman *alias* Rāja-rājadēva.	26th year	Do.	Commences with the historical introduction *Tirumagaḷ pōla*, etc. Registers the gift of land made by the *Ūravar* of Pullūr, situated in Tiruvaḷandūr-nāḍu, a subdivision of Uyyakkoṇḍavaḷanāḍu to the deity Gaṇapati in the temple of Mahādēva at Śivapura (a part of) Kīraṉūr for the expenses of worship and offerings. The *ūravar* undertook to pay certain specified taxes due from the land.
272	North and west walls, central shrine, same temple.	Do.	Parakēsarivarman *alias* Uḍaiyār Rājēndra-Chōḻadēva.	Year [2]	Do.	Commences with the king's *praśasti* beginning with the words *Tiru-maṉṉi-vaḷara*. Portions damaged. Seems to register a gift of land to god Mahādēva of Tiruvagniśvaram by Kalyāṇamahādēvī, the queen of Rājēndraśōḻaṉ.
273	North, west and south walls, same shrine	Do.	Rāja-Rarājakēsarivarman	7th year	Sanskrit, Grantha and Tamil.	Commences with a preamble in Sanskrit prose which states that this is the registration document relating to the apportionment of lands formerly endowed by various rulers for conducting all items of worship, offerings, etc., to god Mahādēva of Śivapura at the instance of Śaṅkaradēva surnamed Arumoḻidēvap-pallavaraiyaṉ. The apportionment is stated to have been made by Āryapaṇḍita-Vimalaśiva surnamed *Ashṭachatvārimśatsahasrabhaṭāra*, the son of Āditya, who was the *Maṭhādhipatya-krit*. The Tamil portion gives the details regarding the endowed lands.
274	Same place	Do.	Rājakēsarivarman	4th year	Tamil	Damaged. Mentions Śivapuramuḍaiya-Mahādēva. In characters of about the 9th century A. D.
275	Do.	....	....	....	Do.	Damaged. Mentions Nandaṉ-vāykkāl.
276	West and south walls, same shrine	Chōḻa	Parakēsarivarman Rājēndra-Chōḻa-dēva.	[15]th year	Do.	Damaged. Commences with the king's *praśasti Tirumaṉṉi vaḷara*, etc. Seems to record some donation for the *śrībali* ceremony in the temple of Mahādēva at Śivapuram in Uyyakkoṇḍār-vaḷanāḍu.
277	**Narimaṇam.**—South wall (tiers), *ardhamaṇḍapa*, Agastīśvara temple.	Do.	Tribhuvanachakravartin Rājarāja-dēva.	19th year, Mēsha śu. 3, Saturday, Rōhiṇī=1235 A. D., April 21, Saturday, f.d.t. ·07, ·41.	Do.	Registers the gift of 2½ *mā* of land, free of certain specified taxes to god Agastīśvara of Narimaṇṟam *alias* Kaḍārapirāntakanallūr by the *ūravar* of Kuṟṟālam and Āyiṉūr.

B. STONE INSCRIPTIONS, 1950-51—*contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	TANJORE DISTRICT—*concld.*					
	NANNILAM TALUK—*concld.*					
	Narimanam—*concld.*					
278	South wall, (tiers) ardhamaṇḍapa, Aggastis Nara temple.	....	....	....	Tamil . . .	Probably connected with the above. Contains only the names of signatories beginning with Tribhuvana-chakravarti-gaḷuḍaiyāṉ Avimuktīśvaramuḍaiyāṉ *alias* Tiruvalañ-jūḷiyuḍaiyāṉ.
279	Do.	Chōḷa . . .	Tribhuvanachakravartin Rājarāja-dēva.	19th year, Mēsha śu. 3, Saturday, Rōhiṇī= 1235 A. D., April 21, Saturday, f.d.t. ·07, ·41.	Do. . .	Registers the gift of 3 *mā* of land, free of taxes, to god Agas-tīśvara and Tirukkāmakkōṭṭa-Periyanāchchiyār of Nari-maṇṟam *alias* Kiḍāraparāntakanallūr by the *ūravar* of Narimaṇṟam, Nandikēśvaranallūr, Puṟṟiḍaṅkoṇḍanallūr and Vaḷḷaippākkam.
280	**Pōḷakkuḍi.**—Back of a Jaina image near the tank.	....	....	Śālivāhana-Śaka 158 [1], Pramādi, Āḍi.....	Do. . .	States that *Rājamānya Rājaśrī* Mallārirāyar had a tank dug at Pēḷaikuḍi and issued orders prohibiting baling out of water from it by baskets (for irrigation) and the cutting down of trees surrounding it.
281	**Tirumiychchiyūr.**—Inner *gōpura*, proper right of entrance, Mihirāruṇēśvara temple.	....	....	....	Do. . .	Records the gift of land containing timber trees like jack, *iluppai*, etc., and situated in the *paṇḍāravāḍai* of Tiru-migaichchūru as *sarvamānya* to god Tirumigaichchūr-uḍaiya-Nāyanār for expenses of offerings, worship and lighting of lamps by Sūṟaikkāṟappiḷḷaiyadēva-Mahārāja. Tirumigaichchūr is stated to be situated in Tirumi-gaichchūrpaṟṟu in the western subdivision of Uyya-kkoṇḍaśōḷa-vaḷanāḍu.
282	Pillar No.1, second row (east), in *maṇḍapa* in front of Śāntanāyaki shrine, same temple.	Chōḷa . . .	Parakēsarivarman	7th year . .	Do. . .	Registers the gift of half (*vēli*) and two *mā* of land made by a certain person (name lost) to the temple authorities to be utilised for burning two lamps in the temple of Tirumiyach-chūr-Mahādēva at Tirumiyachchūr, a *dēvadānam* in Ambar-nāḍu.
283	Pillar I, second row (west), same *maṇḍapa*	Do. . .	Do.	9th year . .	Do. . .	Records the gift of 90 sheep by Agaḷaṉ Muṉṉūṟṟuvaṉ, a potter of Tirumiyachchūr, for burning lamp in the temple.
284	Same pillar	Do. . .	Do.	15th year . .	Do. . .	Incomplete. States that Sōlai Sāttaṉ *alias* Kañjirukkai-[pā]ralūruḍaiyāṉ made a gift of a *timilai* (drum) and other instruments to god Mūlasthānamuḍaiyār of Tirumiyach-chūr in Ambar-nāḍu.

285	Do.	....	....	....	Do. . .	Contains only the concluding portion of an inscription mentioning boundaries of lands. In characters of about the 10th century A. D.
	TIRUCHIRAPPALLI DISTRICT					
	TIRUCHIRAPPALLI TALUK					
286	**Śrīraṅgam**.—Raṅganāthasvāmi temple, Second *prākāra*, south side, wall of the jewel room facing the south wall of the *Chandanamaṇḍapa.*	Vijayanagara . .	Veṅkaṭapatidēva Mahārāya (I) . .	Śaka 1510, Sarvadhāri, Mithuna 5, Monday, Tiruvōṇam. Irregular.	Do. . .	Registers a gift of land by Veṅkaṭappa-Nāyaka of Chandragiri, son of Achyutappa and grandson of Nāgappa, for several offerings to god Raṅganātha. Mentions Viruppaṇa-Uḍaiyār.
287	Same wall, below No. 286 . . .	....	....	....	Telugu . . .	The labels read 'Sāḷuva Rāmarāju', 'Sāḷuva Kōnapparāju' 'Sāḷuva Kommarāju' 'Vēmūri Varadarāju' and 'Mūrtirāju' in late characters.
288	Do., below No. 287	....	....	Śaka 1504, Chitrabhānu Ṛishabha ba. 7, Monday, Aviṭṭam =1582 A. D., May 14, Monday, ·57 , ·35.	Tamil . . .	Records purchase of *tiruviḷaiyāṭṭam* land from the temple officer Tiruvēṅgaḍam-uḍaiyān by Vēdavyāsabhaṭṭar Tiruvāḻi-Ayyaṅgār and its grant as *vrittis* to some *bhaṭṭas* for reciting the *Tiruppāvai* on specified occasions.
289	Do., to the proper left of entrance into the jewel room.	Vijayanagara . .	Veṅkaṭapatidēva Mahārāya . .	Śaka 1518, Durmukhi, Makara ba. 7, Friday, Hastā= 1596 A. D., December 31, Friday, ·59 , ·32.	Do. . .	Registers gift of lands in Māyaṇanallūr situated in Tiruśirāpura-uśāvaḍi for various services (enumerated) to the god and goddess in the temple by Kṛishṇappa-Nāyakkar.
290	Do., do., below No. 289 . . .	Do. . .	Do.	Śaka 1517, Manmatha, ..., śu. 13, Śravaṇa.	Do. . .	Damaged. Seems to record gift of land for supply of garlands and several other offerings to the god by Kumāra Kṛishṇappa-Nāyaka. Vāṇādarāya Tumbichchi-Nāyaka also figures in the inscription.
291	Do., base tiers (1st, top tier) . .	....	....	Śaka 1496, Bhāva ..	Do. . .	Fragmentary. Seems to be a *poliyūṭṭu* grant by Tirumala.., son (?) of Rāmānuja-Ayyaṅgār. Mentions [*Āṉai*]*kkāttāṉ-vaṭṭam.*
292	Do., do.(2nd, tier)	....	....	....	Do. . .	Do. Seems to record an endowment of 200 *poṉ* for offerings to the god. Mentions Bhūpati-Uḍaiyar.
293	Do., do. (3rd and 4th tiers) . . .	Vijayanagara . .	Vīra Kṛishṇadēva Mahārāya . .	Śaka 1447, Pārthiva, Kaṉṉi śu. 10, Tuesday, [Śravaṇa] =1525 A.D., September 26, Tuesday, ·38, ·19.	Do. . .	Do. Records a gift of land for offerings on the occasion of some specified procession of the god, by Vasavappa-Nāyakkar, son of Tippaya-Nāyakkar.
294	Same *prākāra*, tiers of the verandah, west side.	Do. . .	Kṛishṇadēva Mahārāya	....	Telugu . . .	Much damaged. Contains the *praśasti* of the king describing his victories. Records gifts of lands and money for some *maṭha* and jewels of pearls and precious stones to the deities.
295	Do., do.	Do. . .	Do.	Śaka 144[7], Pārthiva, Makara ba. 5, Wednesday, ... =1526 A. D., January 3, Wednesday, ·82 ; the nakshatra was Pūram, ·07.	Tamil . . .	Damaged. Records provision for the daily recital of *Jñānachintāmaṇi* before the god.

B. STONE INSCRIPTIONS, 1950-51—*contd.*

No.	Find spot	Dynasty	King	Date	Language and Alphabet	Remarks
	TIRUCHIRAPPALLI DISTRICT—*contd.*					
	TIRUCHIRAPPALLI TALUK—*contd.*					
	Śrīraṅgam—*contd.*					
296	Same *prākāra*; tiers of the verandah, west side.	....	....	....	Tamil . .	Much damaged. Mentions a number of persons such as Naraharidēva Mahāpātra, Vīrabhadra, Hamvīra, etc. Seems to be a *praśasti* of Kṛishṇadēvarāya.
297	Do., do., below the Nāyaka images .	....	....	....	Do. . .	Do. Records provisions made for several services for the god. The details of date, etc., are lost. In characters of about the 15th century A.D.
298	Do., west wall of the verandah behind the Nāyaka images.	Vijayanagara	Śrīraṅgayadēva Mahārāya . .	Śaka 1492, Pramōdūta, Vṛiśchika śu. [pañcha]mī, Friday, Pūrvāshāḍha. Irregular.	Telugu and Tamil .	Commences with an invocation to god Raṅgaśāyin in Sanskrit verse. States (in Telugu) that the inscription records the gifts made by Achyutappa-Nāyaka to god Raṅganāthasvāmin. Registers grant of 25 villages situated in the various divisions of the Chōḷamoṇḍalam, as *poliyūṭṭu*, for various services on several specified occasions for the deity from the aggregate income amounting to 6200 *poṉ*. Mentions Srīnivāsāchārya, son of [*Śravi*]*nūtala* Tirumalai Tātāchārya of the Śaṭhamarshaṇa *gōtra*, as the *āchārya* (preceptor) of the donor.
299	Do., same wall, proper right of the entrance into the perfumery room.	....	....	Śaka 1558, Dhātu, Kaṉṉi (for Siṁha) śu. 3, Chittirai.	Tamil . . .	Registers a grant of money by Emaḷūranār, a Śāttāda Vaishṇava, for offerings to god on the occasion of his halt at the *Yāgaśālā* on the first day of Tiruppavitrat-tirunāḷ.
300	Do., do., proper left of entrance into the same room.	....	....	Śaka 1584, Subhakṛit, Mithuna ba. 1, Sunday, Uttirāḍam =1662 A.D., June 22, Sunday, ·50; ·95.	Do. . .	Partly built in and damaged. Seems to record a grant of land by Chokkanātha-Nāyaka for services to god.
301	Do., north side, tiers of the *yāgaśālai-maṇḍapa*; west-end.	Vijayanagara .	....	Śaka 151·	Do. . .	Fragmentary. Refers to some provisions made for the temple. The details are lost.
302	Do., do.	....	....	.... Sunday, Rēvatī	Do. . .	Do. Seems to register a gift of land as *poliyūṭṭu*. The details are lost.
303	Do., do.	....	....	....	Do. . .	Do. Seems to record a gift by a certain lady. The details of the gift are lost.
304	Do., do.	....	....	....	Do. . .	Do. Contains the *praśasti* of king Kṛishṇadēvarāya giving details of his conquest of Kanakagiri, Śaṅkagiri, etc. Records an endowment made by Anantāḻvār-Bhaṭṭar, son of Srīraṅgarāja-Bhaṭṭar of Uttiramērūr, for various services in the temple.

305	Do., do.	....	....	....	Do.	Do. Seems to record a gift of land for various services in the temple, by Timmappa-Nāyakkar, son of Vāśal Mallappa Nāyakkar.
306	Do., do.	....	....	Śaka 1493, Prajōtpatti, Vṛi[śchika], śu. 12.	Do.	Do. Seems to record a grant of some villages as *tiruviḷaiyāṭṭam* for food offerings to the deity of the temple. Mentions Vīravalli Aṇṇaṅgār as one of the donees.
307	Do., do.	Vijayanagara	Sadāśivadēva Mahārāya	Śaka 1478, Naḷa, Kaṇṇi [śu. 15], Saturday, Rēvatī=1556 A. D., September, 19, Saturday, ·17 ; ·99.	Do.	Do. Seems to record a gift by Kōnammaṇ, of the village Tirumalairājapuram, to the god for the merit of the son (name lost) of Māḍrāja Veṅgaḷarāja of Vijayanagara, who is said to have belonged to the Kākiṭa *gōtra* and Āpastamba *sūtra*. Also mentions Lakshmammaṇ, wife of Mūtta Rāmarājar.
308	Do. North side ; tiers of the Śeṅgamalanāchchiyār shrine, facing the north wall of the Sēnaimudaliyār shrine.	Do.	Achyutarāya Mahārāya	Śaka 1454, Nandana, [Kaṇṇi] śu. 13, Thursday, Sadaiyam = 1532 A. D,. September 12, Thursday, ·40 ; ·54.	Do.	Damaged. Registers a grant of land in the village Aṇilai by Tirumalai-Ammaṇ who told (*i.e.*, was the author of) *Bhaktasañjīvi*, as an endowment for maintaining the *Śrīvaishṇavas* who recited the *Bhaktasañjīvi* before the god.
309	Do., do., below No. 308	....	....	....	Do.	Fragmentary and damaged. Seems to record provisions made for several offerings to god. Records the assignment of a share in the offerings to Tāḷappākkam Tirumalaiyaṅgār, son of Annamayaṅgār of the Bhāradvāja *gōtra*, Āśvalāyana *sūtra* and Ṛik *śākhā*.
310	Do., East side, tiers of the Arjunamaṇḍapa, facing the east wall of the Sēnaimudaliyar shrine.	....	....	....	Sanskrit, Grantha	Damaged. Seems to register the grant of the village Kīḻaikkōvaṉ-kuḍi to the temple by Kumāra Achyutabhūpa. The details of the gift and the date are lost.
311	Do., do.	Vijayanagara	Śrīraṅgadēva Mahārāya	Śaka 1502, Vikrama, Kumbha śu. 12, Wednesday =1581 A. D., February 15, Wednesday, ·35 ; ·63 ; the *nakshatra* was Pushya.	Tamil	Do. Registers a grant of money income from the village, Tāmanallūr in Peṇṇaikkarai-nāḍu by Śrīraṅgāchārya of the Vādhūla *gōtra*, Āpastamba *sūtra* and Yajuś *śākhā*, for offerings to god on certain specified occasions.
312	Do., do., same tier	....	....	....	Telugu	Records the obeisance of Duggarāju Ayya of Pulindula (Pulivendula) to god Raṅganātha. In late characters.
313	Do., do., base tiers	Vijayanagara	Achyutadēva Mahārāya	Śaka 1454, Nandana, Ṛishabha ba. Wednesday, Uttiraṭṭādi =1532 A. D., May 1, Wednesday, the *tithi* was Ēkādaśī, ·12 ; ·21.	Tamil	Registers two endowments of 80 and 40 *poṉ* respectively, the former for special service on the occasion of the sacred bath at the Aḻagiya-maṇavāḷaṉ-tiru-maṇḍapam and the latter for conducting the *viḍāyāṟṟi* (recreation) festival for the god after the *Viruppaṇa-Uḍaiyar-tirunāḷ* in the month of *Chittirai*, both out of the interest accruing on the amounts endowed, which were made into the hands of Kandāḍai Rāmānujayyaṅgār, disciple of Kandāḍai Mādhavayyaṅgār.

B. STONE INSCRIPTIONS, 1950-51—*contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	TIRUCHIRAPPALLI DISTRICT—*contd.*					
	TIRUCHIRAPPALLI TALUK—*contd.*					
	Śrīraṅgam.—*contd.*					
314	Same *prākāra*, east wall of the Sēnaimudaliyār shrine, south end.	Vijayanagara	Achyutadēva Mahārāya	Śaka 1456, Jaya, Makara ba. 1, Wednesday, Makhā =1535 A. D., January 20, Wednesday, ·38, f.d.n. ·01.	Tamil	Damaged. Seems to record a gift of money by Lakkayya-Nāyakkar for some specified offerings to the god.
315	Do., do., below No. 314	....	....	....	Kannaḍa	Records the obeisance of Vallabhayya, (son?) of Kuṁmāra Ulirāyadēva. In late characters.
316	Do., do., below Nos. 314 and 315	....	....	....	Sanskrit, Grantha	Seems to refer to the setting up of some pillars of victory. In characters of about the 15th century A. D.
317	Do., do., pillar	Vijayanagara	....	.... Uttira	Tamil	Fragmentary. Seems to register grant of land for the [*Viḍāy*]-*āṟṟi* festival of the god. Mentions the land measure *Irājavibhāṭan.*
318	Do., do.	Do.	Achyutadēva Mahārāya	Śaka 1456, Jaya, Mīna śu. Paurṇami, Friday, [Hastā]= 1535 A. D., March 19, Friday, ·51; ·64.	Do.	Do. Records endowment of land by Tippamma, queen of Chinna-Tirumalaidēva-Mahārāja, son of Salakkayyadēva-Mahārāja, Kōnamma and Akkāchchi-Amma, sister of Tirumala (see Nos. 323 and 324 below) for conducting the *Kṛishṇarāyar tirunāḷ* and other specified festivals to the god. The gift lands lay in the villages of Mōlai-Sēndankuḍi in Maḷanāḍu and Uṟaiyūr in Teṉkarai-Rājagambhīra-vaḷanāḍu and were made into the hands of Aiyaṅgār as *tiruviḍaiyāṭṭam* for the god.
319	Do., same shrine, pillar at the corner of the east and north walls.	....	....	....	Telugu	Records the obeisance of Veṅgaḷaya and Sūraya, sons of Daḷavāyi Mallarasu of Gummiḍipūṇḍi, who belonged to the Kāśyapa *gōtra* Āpastamba *sūtra* and Yajuś *śākhā.* In late characters.
320	Do., do., north wall	....	....	Prajāpati, Śrāvaṇa ba. 12, Thursday.	Kannaḍa	States that Padumarasa, son of Bukkarasa Paṇḍita, visited (and worshipped) god Raṅganātha. In characters of the 16th century A.D.
221	Do., same shrine, north and west base tiers.	....	....	Śaka 1499, Īśvara, Mēsha ba. 3, Friday, Anurādhā = 1577 A. D., April 5, Friday, ·59, ·77	Tamil	Records an endowment of 415 *paṇam* by sale of the village Paḷamputtai, situated in the Nallūr-śīrmai, to the *nāṭṭār* of Veṇbārnāḍu by Rāyasam Tirumalaiyaṉ, son of Timmarasa of the Gautama *gōtra*, Āśvalāyana *sūtra* and Ṛik *śākhā*, for daily supply of ghee for lamps, out of the interst accruing thereon.
322	Do., do., west wall, top tiers	Vijayanagara	Achyutadēva Mahārāya	Śaka 14[61], Vikārin, Mīna ba. 13.	Do.	Registers gift of two gold chains with pendants set with precious stones, one for the god Periya Perumāḷ and the other for the

				Saturday, Śadayam= 1540 A. D., March 6, Saturday, ·65; f.d.n. ·02.		goddess by Periya-Tirumalaidēva Mahārāja, son of *Mahāmaṇḍalēśvara* Salakkayyadēva-Mahārāja.
323	Do., do.	....	....	Śaka 1461, Vikārin, Paṅguni 5.	Do.	Damaged. Records a gift of garments, pillows and other paraphernalia worked with pearls and silk garments embroidered with gold letters for decoration when the god is seated in the palanquin, by Akkāchchi-Ammaṇ, sister of Periya-Tirumalaidēva-Mahārāja and daughter of Salakkayyadēva Mahārāja. See Nos. 318 above and 340 below.
324	Do., do. (south end)	Vijayanagara	Achyutadēva Mahārāya	Śaka 1462, Śārvarin, Mīṇa ba. 7, Friday, Mūlam = 1541 A. D., March 18, Friday, ·96, ·81.	Do.	Registers an endowment of 146 *poṉ* by Akkāchchi-Amman entrusted to (?) her teacher Kōyil Kandāḍai Aṇṇaṇ of the Vādhūla *gōtra*, for offerings and recital of the *Vēdas* and *Tiruvāymoli* on a specified day during the annual festival out of the interest at $\frac{1}{80}$ on the endowed sum.
325	Do., same shrine, proper right of entrance.	....	....	....	Do.	Damaged. Seems to record some additions made to the *maṇḍapa* by [Tū]ñjalūr-Uḍaiyāṉ-Araiyaṉ-Dāmaṇ *alias* Gaṅgēyarāyaṇ. In characters of the 13th century A.D.
326	Do., same place, proper left of entrance	Vijayanagara	Achyutadēva Mahārāya	Śaka 146[2], Śārvarin, Āvaṇi [27].	Do.	Damaged. Records gift of a lamp-stand weighing 1399 *varāhan* and an endowment for its upkeep by Chikka Veṅkaṭādrirāya, son of the king. The gift deed was executed by Salakkarāju China-Tirumalaidēva Mahārāja and the endowment was made into the hands of Bhōgayadēva Mahārāja.
327	Do., same place, proper right of entrance into the inner shrine.	....	....	....	Do.	Damaged. Records the obeisance of Piḷḷai Kōnēri-Appaṇ. In late characters. Below this is a label in late Telugu characters reading *Māmballe Kṛishṇa*....
328	Do., do.	....	....	....	Do.	Records the obeisance of Tavantīrtta Kumaraṇ Chakkaram of Uttamakōyil. In late characters.
329	Do., do., pillar at the proper right of entrance into the inner shrine.	....	....	....	Telugu	Telugu version of No. 328 above.
330	Do., do., pillar at the proper left of the same entrance.	....	....	....	Tamil	Records the obeisance of Appai, the brother of Rāmānujan and the son of Kōnēri Appaṇ. In late characters.
331	Do., pillar in the *chandana-maṇḍapa*.	....	....	....	Tamil, Grantha	Incomplete. Mentions Nārāyaṇa Bhaṭṭaṇ Śrīraṅgarā[jaṇ] as the foremost amongst the *nambis* worshipping the Periya Perumāḷ (*i.e.*, god Raṅganātha). In late characters.
332	Do., same and three other pillars in the same place.	....	....	....	Telugu	Records the obeisance of Virūparāju, son-in-law of Achyutapa-Nāyini Murāri ...., Sūramma and Kōnēṭamma. The same inscription is repeated on all the pillars. In late characters.
333	Do., east wall, near the *gōmukha*	....	....	....	Tamil	Records the obeisance of Aṇṇāvi, son of Sarasvati who is called Paṅgayachchelvi. In late characters.
334	Do., do., near the *Vishṇupāda*	....	....	....	Telugu	Enumerates the jewels offered to god by Akkājamma. In characters of about the 16th century A.D. See Nos. 318, 323 and 324 above.
335	Do., do., horizontal face of tier with single line running from east to north and west.	Vijayanagara	Achyutadēva Mahārāya	Śaka 1454, Virōdhi, Kārttika ba. 5. ..	Tamil	Incomplete. Contains the *praśasti* of the king. See No.16 of 1938-39.

B. STONE INSCRIPTIONS, 1950-51—*contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	TIRUCHIRAPPALLI DISTRICT—*contd.*					
	TIRUCHIRAPPALLI TALUK—*concld.*					
	Śrī raṅgam—*concld.*					
336	Same prākāra, east wall lowest tier (partly covered by drain built over).	....	....	....	Tamil	Fragmentary. The first fragment refers to certain land-grant for daily worship of Jaya and Vijaya, the *dvārapālas.* The second fragment which also refers to some land-grant mentions god Malaikuniyaniṉṟa-Perumāḷ, Kandāḍai Rāmānujayyaṅgar and Chennappuḍaiyar.
337	Do., South wall, top belt stone, proper left of entrance, (east end).	....	....	....	Sanskrit (verse), Grantha.	Records the gift of a golden *kumbha* (pot) to the god by Chakrarāja.
338	Do., do., below No. 52 of 1892	Vijayanagara	Dēvarāya Mahārāya	Śaka 1342, Śārvarī, Karkaṭaka śu. 1, Thursday, Pūśam=1420 A.D., July 11, Thursday, f. d. t. ·02 ; ·36.	Tamil	Registers a gift of 2 *vēli* of land measured by the linear measure called *Uḻavaṉ,* at the village Mēlaimuri-Māvaḍumaṅgalam in Malaināḍu, and 2 *vēli* in Veḷvāykuḍi for specified offerings to god and 30 cows for a perpetual lamp by Mallaṇaṅgaḷ *alias* Mādhavadāsar, the *Pradhāna* of Chandragiri.
339	Do., do., proper right of entrance	Do.	....	Śaka [14]15, Wednesday, lunar eclipse.	Kannaḍa	Records an offering of flower garland, fruits, coconut, etc. at a cost of 25 *varāhas* as offerings to god by Chikka Narasā-Nāyaka, son of Nāyaka.
340	Same *prākāra,* west wall, opposite the ivory images.	....	....	Śaka 1457, Manmatha, Uttarāyaṇa, Makara ba. amāvāsyā, Saturday, Tiruvōṇam = 1536 A.D., January 22, Saturday, ·99 ; ·82.	Tamil	Slightly damaged towards the end. Records endowments of 15 and 45 *poṉ,* respectively by Anantammaṉ, the wife of Salakayyadēva-Mahārāja and her daughter Akkāchchi Ammaṉ for offerings to god on certain specified occasions, out of the interest accrued thereon. Also records another endowment for two lamps by Periya-Kōnammaṉ, the wife of Periya-Tirumalaidēva-Mahārāja and by Akkāchchi Ammaṉ.
341	Do., do., tiers of the base, north end	Vijayanagara	Kṛishṇadēva-Mahārāya	Śaka ...., Dhātu, Māghaba. 11, Monday=1517 A.D., February, 16, Monday, ·80. The *nakshatra* was Pūrvāshāḍha.	Telugu	Damaged. Contains the king's *praśasti* giving a chronological account of his conquests. States that the king visited the temple on the date specified and seems to enumerate a list of jewels and precious stones that he gave to the temple. Also records remission of all taxes, probably on some village granted on the occasion.
342	Do., do., same tiers	Do.	Dēvarāya Mahārāya	Śaka 1352, Sādhāraṇa, Vṛiśchika.., 5, Sunday, Punarpūśam=1430 A. D., November 5, Sunday, ·54, ·25. The *paksha* was *bahuḷa.*	Tamil	Damaged. Seems to register a gift of 6 *vēli* of temple land by purchase for 600 *pratāpaṉ-poṉ* from the temple officials, Śrīraṅga-Nārāyaṇa Jīyar, Uttama-Nambi and Chakrarāya, by Ilakkaṇa Uḍaiyar for certain offerings to the god.

343	Do., do.	Do.	Sadāśivadēva Mahārāya	Śaka 147[0], [Kīlaka], Mēsha śu. 12, Thursday, Uttiram=1548 A.D., April 19, Thursday, ·72, ·22.	Do.	Damaged and built in. The details of the gift, etc., are lost.
344	Do., do.	Do.	Do.	Śaka 1470, Kīlaka, Mīṇa ba. 10, Friday ..... Irregular.	Do.	Do. Seems to record a gift of the village Mēlappākkam in Sōḷaśiṅgapurappaṟṟu as *sarvamānya* for conducting certain festivals on the day of the asterism, Aśvati, by the son (name lost) of Tōḷappar, of the Yajuś *śakhā*. The donor is given the epithet *Vēdamārgapratishṭhāpanāchārya*.
345	Do. Steps of the verandah, close to the ivory images.	....	....	....	Do.	Fragmentary. Refers to an endowment of 27 *poṉ* for some specified offerings to the god. The details pertaining to the donor and the gift are lost. In late characters.
346	Do. Around the edge of the sandalstone kept near the perfumery room.	....	....	....	Do.	Seems to record that the stone was the gift of some Bhaṭṭa. Do.
347	Gold pot in the temple. (This and the inscriptions following were read on the spot).	....	....	....	Telugu	States that this (the gold pot) is the gift of Raṅgappayya. Records the weight of the pot as 12515 *varāhas* (in words). Line 4 states that the pot which was stolen by thieves was recovered, redone and restored to the temple by Raṅgappa Oḍeya. Lines 5 and 6 state that when the pot was stolen in the year Vikṛiti in Bhādrapada ba. 7 during the reign of Vijayaraṅga-Chokkanātha-Nāyaka, (son of) Viśvanātha Nāyaka, Tupākula Rāma Kṛishṇappa-Nāyuḍu recovered and restored it to the temple.
348	Gold plated staff of golden umbrella studded with precious stones.	....	....	....	Do.	State that the golden umbrella was made for the god on *Chaitra śuddha daśamī*, Friday, in the Śaka year 1656, Ānanda, by Jiḍḍu Viśvanātha-Nāyani Vijayaraṅga Chokkanātha-Nayaka and that it was repaired in Mārgaśīrsha in the year Prabhava, corresponding to December 1927. In modern characters.
349	Gold-plated staff	Nāyakas of Madura	Mīnākshamma	Śaka 1656, Ānanda, Māgha śu. 2, Tuesday =1735 A. D., January 14, Tuesday f.d.t. ·17.	Do.	States that the staff weighing 1638 *va. ga.* (*varāha gadyāṇa*) was the gift of Kṛishṇājamma.
350	Another gold-plated staff	Do.	Do.	Do.	Do.	Registers gift of another staff by the same donor. The weight of the staff is marked as 1658 *va. ga.* and 12 *na.*
351	Gold milk-bowl	Do.	Vijayaraṅga Chokkanātha	Vikārin, Māsi	Do.	States that the gold bowl weighing 335½ *ga.* was the gift of the chief for serving milk to the god.
352	Pair of solid gold-plate feet of the god	Do.	Do.	....	Do.	States that this is the gift of the chief to the god.
353	Gold spittoon	Do.	Do.	....	Do.	States that this is the gift to god Kastūri Raṅganāyakulu by the chief. There are three more similar spittoons, all of which bear the same inscription on them.
	UDAIYARPALAIYAM TALUK					
354	**Jayaṅgoṇḍachōḷapuram.**—Lintel of entrance, *garbhagriha*, Kaḷugumalainā-thar temple.	Pāṇḍya	Māṟavarman Tribhuvanachakravartin	[5]+1st year, Śittirai 16.	Tamil	States that the *nagarattār of* Jayaṅgoṇḍaśōḷapuram endowed a piece of land as *kuḍiniṅgādēvadāna* to god Tirumalainā-yanār of the village.

B. STONE INSCRIPTIONS, 1950-51—*contd.*

No.	Find spot	Dynasty	King	Date	Language and Alphabet	Remarks
	TIRUCHIRAPPALLI DISTRICT—*concld.*					
	UDAIYARPALAIYAM TALUK—*concld.*					
	Jayaṅgoṇḍachōḷapuram—*concld.*					
355	Right and left jambs of the southern entrance into the *maṇḍapa*, same temple.	....	....	Saumya, Śittirai 13.	Tamil . . .	Registers a resolution passed by the Ninety-eight *Valaṅgai* (classes) and Ninety-eight *Iḍaṅgai* (classes) of Vaḷudilampaṭṭu-uśāvaḍi at a joint meeting held at Jayaṅgoṇḍaśōḷapuram to the effect that they would abide by certain rules of conduct and maintain unity.
356	Same jambs.	....	....	....	Do. . . .	Damaged. Seems to record a gift to god Iḷamaināya[kar].
357	Threshold of entrance, Naṭarāja shrine, same temple.	....	....	Śālivāhana Śaka 1599, Piṅgaḷa, Śrāvaṇa śu. 5.	Do. . . .	States that Raṅgappa-kālākka-tōḷa-uḍaiyār of the Chaturtha *gōtra* granted two villages, Periyavaḷaiyam and Śiṇṇavaḷaiyam in Jayaṅgoṇḍaśōḷapuram, which was under his administration (*yēlubaḍi*), to god Gṛidhragirīśvara of Jayaṅgoṇḍaśōḷapuram, a village situated in the Payaraṇi-pāḷaiyam *śīmai* which lay north of Koḷḷiḍam in Ubhayakāvēriśūḷnda-śōḷavaḷanāḍu lying to the south of Toṇḍavaḷanāḍu and east of Iruṅgōḷapāṇḍiyanāḍu.
358	Lintel of entrance, same shrine . .	....	....	....	Do. . . .	In late characters. Damaged. Seems to record a deed of agreement, the details of which are not clear.
359	Lintel of entrance into the Kārttikēya-svāmin shrine, same temple.	....	....	....	Do. . . .	Fragmentary. Records the gift of lands made by the *nagarattār* to the temple of Kaḷugumalaināthar for a *nandanavanam* and for the expenses of worship and offerings.
360	Right and left jambs of the inner entrance *gōpura*, same temple.	....	....	....	Do. . . .	In modern characters. Mentions Perumāḷnāyanār and Piḍāriyār Śelli-ammai.
361	Left side of the outer door frame, same *gōpura*.	....	....	....	Do. . .	Do. In four lines, Details not clear.
362	Slab in the compound of same temple .	....	....	Āvaṇi 20 . .	Do. . .	Do. Records that a *magamai-kaṭṭaḷai* was instituted for collection of *magamai* from the pilgrims from various places visiting the temple of Keḷumala-Nayinār.
	TIRUNELVELI DISTRICT					
	SANKARANAYINARKOIL TALUK					
363	**Vāsudēvanallūr.**—North wall, *mahā-maṇḍapa*, Chintāmaṇināthar temple.	Pāṇḍya . .	Kulaśēkharadēva	2+38th year, Mithuna 18, ba. 2, Friday, Uttirāḍam.	Tamil, Grantha .	Records the deity's order regarding the gift of lands to Kuḷal-vāymoḷimaṅgai and two other women for the performance of some services like dancing and waving fly-whisks, and to a certain Piḷai-porukkirāṉ Dharmadēvan for his services as bodyguard to the deity.

364	Same wall	Do. . .	Jaṭilavarman Tribhuvanachakravartin Kulaśēkharadēva.	Do.	Do. . .	Records the king's order confirming the gift mentioned No. 363 above.
365	West wall, same *maṇḍapa* . . .	Do. . .	Kulaśēkhara	2+39th year, Karkaṭa 1, śu. 1, Friday, Punarpūśam.	Do. . .	Registers a gift of land made by the king for the expenses of conducting a special service called *Rājakularāman-śandi* in the temple of Ravivaṇmīśura-Nāyaṉār.
366	South wall, same *maṇḍapa* . . .	Do. . .	Jaṭilavarman Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ Parākrama-Pāṇḍyadēva.	Śaka 14 . ., 7th year Siṁha 2, ba. 7, Thursday, Anusham.	Do. . .	Damaged. Seems to record an assignment of land to Īchchakkuḍi Kāliṅgarāyaṉ, the nephew of Sūraṇaiveṉrān Maḷavarāyaṉ, on the recommendation of Vīraveṇbāmālai Tirunelvēlipperumāḷ.
367	Same wall	Do. . .	Jaṭilavarman Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ Aḻagaṉperumāḷ Ativīrarāma Śrīvaladēva.	Śaka 1493, 9th year, Āṅgira, Tulā 9, śu. . ., Thursday, Anurādhā = 1572 A.D., October 9, Thursday, f.d.n. ·22. The Śaka year is a mistake for 1494.	Do. . .	Damaged. Seems to register a gift of land made by the king.
368	Do.	Do. . .	Jaṭilavarman Tribhuvanachakravartin Kōṉēriṉmaikoṇḍān Ativīrarāmaṉ Śrīvallabhadēva.	Do.	Do. . .	Damaged. Seems to record a gift of land to Aḻagiya-Śokkaṉār as *sarvamānya*.
369	Do.	Do. . .	Perumāḷ Tirunelvēlipperumāḷ Vīraveṇbāmālai Kulaśēkharadēva, son of Abhirāma Parākramā Pāṇḍya.	5th year, Ānanda, Siṁha..., ba. . . . . Mūla.	Do. . .	Damaged. Mentions Aḻagaṉ Perumāḷ Guṇarāmaṉ, son of Parākrama-Pāṇḍya and Aḻagaṉ Perumāḷ Ativīrarāmaṉ, son of Vīraveṇbāmālai Kulaśēkharadēvar and some gifts made by them.
370	South wall of the *ardhamaṇḍapa*, same temple.	Do. . .	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍān Jaṭilavarmaṉ Perumāḷ Śrīvallabhadēva 'who revived old times'.	Śaka 1459, 3rd year, Hēviḷambi, Tulā 29, ba. [11], Monday, Uttiram=1537 A.D., October 29, Monday, ·62 , ·52.	Do. . .	Commences with the introduction *Bhuvanaikavīra*, etc. Registers gift of a share in an *agrahāra* to Ālūr Śaṅkaranārāyaṇa-bhaṭṭa as *adhyayanāṅga* in the temple of Chintāmaṇināthar of Vāsudēvanallūr.
371	Same place	Do. . .	Jaṭilavarman Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ Ativīrarāmaṉ Śrīvallabhadēva.	Śaka 1499, 9th year, Pramōdūta, Karkaṭa śu.	Do. . .	Continuation lost after the date portion.
372	North wall (tiers), *ardhamaṇḍapa* and central shrine	Do. . .	Jaṭilavarman Perumāḷ Śrīvallabha, 'who revived old times'.	Śaka 1459, 3rd year, Hēviḷambi, Makara 8, śu. 15, Monday, Pushya=1538 A.D., January 14, Monday, f. d. t. ·23, f.d.n. ·11. The day of the solar month seems to be a mistake for 18.	Do. . .	Begins with the introduction *Bhuvanaikavīra*, etc. Partly built in and continuation not traceable. Seems to register gift of certain lands for the *mahāpūjā* of god Chintāmaṇināthar.
373	Same wall	Do. . .	Kōṉēriṉmaikoṇḍāṉ Abhirāma-Parākrama-Pāṇḍyadēva.	Śaka 1481, Mēsha 27, śu. 12, Monday, Puṇarpūśam. Irregular.	Do. . .	Damaged. Seems to register a gift of land. Mentions Aṛiyumperumāḷ Kāliṅgarāyaṉ.

B. STONE INSCRIPTIONS, 1950-51—*contd.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	TIRUNELVELI DISTRICT—*concld.*					
	SANKARANAYINARKOIL TALUK—*concld.*					
	Vāsudēvanallūr—*concld*					
374	North, west and south walls, central shrine and *ardhamaṇḍapa.*	Pāṇḍya	Jaṭilavarman Tribhu-....Kulaśēkhara-dēva.	.... Monday, Anusham.	Tamil, Grantha	Damaged. Seems to make some provision for feeding *Brāhmaṇas.*
375	Fragments built into the north *prākāra* wall around the *mahāmaṇḍapa.*	[Chōḷa]	Rājakēsari	....	Tamil	Contains a portion of the *praśasti* commencing with the words *Kāndaḷūr-śālaikkalam=aṟutta,* etc. Seems to record the provision for burning a lamp made by Pāli Śāttāṉ of Parāntakamaṅgalam, a *brahmadēya* in Āri[nāḍu].
376	Another fragment built into the same wall	[Pāṇḍya]	Māṟava......Vikra......	....	Do.	Damaged and fragmentary. In characters of about the 12th century A.D.
	ORISSA					
	GANJAM DISTRICT					
377	**Baragarh** (near Russelkonda).—Stone built into the wall of the local Śiva temple.	....	....	....	Gauḍīya	Damaged. Seems to record the construction or repairs of a temple by a person whose name may be Kēsaḍachandra.
378	**Jīrābāḍī** (near Jagannathprasād).—Stone lying in the compound of the Dakshiṇēśvara temple near the village.	....	....	....	Sanskrit, Northern Alphabet.	Fragmentary. Seems to contain part of a *praśasti* in verse. Mentions Śambhu in the first line. In characters of about the tenth century.
	PURI DISTRICT					
379	**Alagum.**—Stone built into the wall of local temple of Śiva called Gartēśvara.	Eastern Gaṅga	Anantavarman [Chōḍagaṅga]	Year 62	Sanskrit, Gauḍīya	Records an endowment of money for a perpetual lamp and land in the village of Alagumma in Rāmaṅga *vishaya* in favour of the *maṭha* in the temple of god Garttēśvara by Kāmāṇḍi. Published in *Ep. Ind.*, Vol. XXIX, pp. 44 ff.
380	Another stone at the same place	Do.	Do.	23rd year, Chaitra, ba. 13, Sunday.	Telugu	Indistinct. Mentions Vishṇuvardhana Vijayādityadēva-Chakravarti, Lōkamahādēvī and Rājarāja and records some gift to the god of Gartta.
381	**Puri.**—Stone in the wall of the Siddha-Hanumān temple.	....	....	....	....	Some letters look like Oriya and Bengali and others Mōḍi. Indifferently engraved. Purport not clear.
382	**Sarapari.**—Stone in the wall of Sarēśvara (Mahādēva) temple.	....	....	....	Oriya, Gauḍīya	Damaged. Mentions Sarapadadēva and Īśvarēśvaradēva and also a *mālākāra* (florist) named Dāmōdara. Below this is engraved another record in letters of smaller size.
383	Another stone in the wall of the same temple.	....	....	....	Do.	Fragmentary. Reads: *pravardhamāna-vīje-rāyya.* In characters of about the fourteenth century.
384	Third stone in the same wall	....	....	....	Do.	Damaged. Purport not clear.

	SAURASHTRA					
385	**Junāgaḍh**.—Rock to the east of the town	Kshatrapa . .	Rudradāman	[Śaka] year 72 .	Sanskrit, Southern Alphabet.	Published in *Epigraphia Indica*, Vol. VIII, pp.36 ff. and Plate.
386	Do.	Gupta . . .	Skandagupta	[Vikrama] years 136, 137 and 138.	Do. . .	Published in *Corpus Inscriptionum Indicarum*, Vol. III, pp. 56 ff. and Plate.
387	Do	Maurya . . .	Aśōka	....	Prākṛit, Brāhmī .	Published in *Corpus Inscriptionum Indicarum* (Inscriptions of Aśōka), Vol. I, pp. 1 ff.
388	Do. Slab kept in the Museum (from Vērāwāl).	Chaulukya . .	....	....	Sanskrit, Nāgarī .	Fragmentary. Refers to the construction of the temple of Sōmanātha by Bhīmadēva, son of Mūlarāja. In characters of the 12-13th century A.D. Published in *Bhavnagar Inscriptions*, pp. 208 ff.
389	Do. Another slab in the same place (from Vanthalī).	Yādava Chūḍāsama	Mēlagadēva	V. S. 1469 Jyēshṭha śudi 7, Sunday=1413 A.D., May 7, Sunday.	Do. . .	Records the death of a soldier in a fight with the *Turushkas*. Noticed in *Inscriptions of Kathiawaḍ* by Diskalkar, No. 64-2.
390	Do. (From Sōmanāthpāṭan) . .	....	....	....	Do. . .	Fragmentary. Mentions Trailōkyarāśi and Dharmarāśi and refers to the excavation of a *kūpa*. The original seems to have contained 46 stanzas with a prose passage at the end. The *praśasti* is stated to have been composed by Paṇḍita Chaṁḍūka and engraved by Vījaḍa, son of Vīlha, with the assent of *Mahattaragaṁḍa Śrī Parabṛihaspati*. In characters of about the 13th century A.D. *Ibid*., No. 20.
391	Do.	Kshatrapa . .	Svāmi-Jīvadāman	100 (?) . . .	Mixed dialect; Brāhmī.	Fragmentary. Published in *Epigraphia Indica*, Vol. XVIII, pp. 339 ff.
392	Do. (From Sōmanāthpāṭan) . .	....	....	V. S. 1355, Âshāḍha śudi 7, Saturday=1299 A.D., June 6, Saturday.	Sanskrit; Nāgarī .	Records the death of two soldiers in a fight with the *Turushkas*. Noticed in *Inscriptions of Kāṭhiāwāḍ* by Diskalkar, No. 17.
333	Do. (From Vanthalī) . . .	Yādava Chūḍāsama	Mēlagadēva	V. S. 1469, Jyēshṭha śudi 7, Sunday=1413 A.D., May 7, Sunday.	Do. . .	Records the death of a hero in a fight with the *Turushkas*. *Ibid*., No. 64-3.
394	Do.	....	....	V. S. 12[2]3, Asō (Āśvina) śudi 14, Sunday=1166 A.D., October 9, Sunday.	Do. . .	Damaged. Seems to record the death of a hero.
395	Do. (From Kutiyāṇā) . .	....	....	V. S. 1531, Āśvina vadi 10, Wednesday 1474 A.D., October 5, Wednesday.	Do. . .	Damaged. Purport not clear. Noticed in *Inscriptions of Kathiawaḍ* by Diskalkar, No. 83.
396	Do. (From Uparkoṭ) . . .	Yādava Chūḍāsama	Maṇḍalīka	V. S. 1507, Māgha vadi 5, Thursday=1451 A.D., January 21, Thursday, f.d.t. ·29.	Sanskrit (verse and prose); Nāgarī.	Damaged. Records the *praśasti* of the king. Mentions the order issued by the king at the time of his coronation prohibiting the slaughter of animals on the 5th, 8th and 14th days of the month in addition to the 11th and the Amāvāsyā days when prevention of slaughter was already in observance. *Ibid*., No. 76.

B. STONE INSCRIPTIONS, 1950-51—*concld.*

No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	SAURASHTRA—*concld.*					
	Junāgaḍh—*concld.*					
397	**Junāgaḍh.**—(From Dhandūsar) . .	Yādava Chūḍāsama	Mōkalasiṁha	V.S. 1445, (Śara-yuga-manu-saṁvatsara), Phālguna śudi 5, Monday=1389 A.D., February 1, Monday.	Sanskrit (verse), Nāgarī.	Records the construction of a stepwell by Hānī, wife of Vaidyanātha (?), son of Gadādhara who was the minister of the king, at Dhandhūsaras. The record was composed by Trivāḍi Śrī-Rāma and engraved by Nārāyaṇa. *Ibid.*, No. 48.
398	Do. (From Vanthaḷī)	Do. . .	Mēligadēva	V. S. 1469, Jyēshṭha, śudi 7 Sunday=1413 A.D., May 7, Sunday.	Sanskrit, Nāgarī .	Records the death of a hero belonging to the Yādava family while fighting against the Bādshā's army. *Ibid.*, No. 64-1.
399	Do.	....	....	V. S. 1454 .... vadi 11 Saturday.	Sanskrit (verse) Nāgarī.	Mentions Mīṇalladēvī and her daughter Ramādēvī. Refers to the construction of a temple (*prāsāda*).
400	Do.	....	....	V.S. 1313, Phālguna, vadi 13, Thursday=1257 A.D., March 15, Thursday.	Sanskrit, Nāgarī .	Records that an image was caused to be made (?) by Malayasīha, probably a son of Vikramasīha.
401	Do.	....	....	V.S. 1483, Śaka 1348, Pausha vadi 5, Pūrva-Phalguṇī, Āyushmān-yōga, Taitila-karaṇa, Thursday=1426 A.D., December 19, Thursday, ·53, ·86.	Do. . .	Mentions Srammāraḍī (?)-grāma. Purport not clear.
402	Do. (From Sōmanāthpāṭan) . .	....	....	....	Do. . .	Beginning damaged. Seems to record the gift of *Śrī-maṇḍapikā* by the masons during the rule of Bharamarāya. Noticed in *Inscriptions of Kathiawad* by Diskalkar, No. 35. In characters of about the 15th century.
403	Do.	Chaulukya . .	Bhīma II	V.S. 12.... . .	Sanskrit (verse), Nāgarī.	Fragmentary. A *praśasti* describing a line of Digambara Jaina teachers and renovation of a Jaina temple. Mentions Aṇahilapāṭaka and Chārukīrti, Yaśaḥkīrti, Hēmasūri and Lalitakīrti.
404	Do.	Do. . .	Kumārapāla	....	Do. . .	Do. Records a eulogy in verse mentioning Gūmadēva of Sōmēśvara-Pattaṇa, who was the son of Kakkaka.
405	Do.	....	....	....	Do. . .	Damaged and fragmentary. A eulogy in verse mentioning Tējapāla, Muñjalā, Maṇḍalika, etc. Seems to record the construction of a step-well.
406	Do.	....	....	....	Gujarātī (?) . .	Damaged and fragmentary. Purport not clear.
407	Do.	....	....	....	Sanskrit, Nāgarī .	Fragmentary. Mentions Gayadhara, Mahalū and Sōmakumāra.

408	Do.	....	....	....	Do.	Records the installation of an image of Nēminātha by a member of the Śrīmāla community.
409	Do.	....	....	....	Local dialect, Nāgarī	Damaged and fragmentary. Purport not clear.
410	Do.	....	....	....	Do.	Do. Do.
411	Do., round stone weight	....	....	....	Brāhmī	Reads *pa 500 70 6*. In characters of about the 5th century A.D.
412	Do., Mai Gadhechi caves	....	....	....	....	In shell characters. Pilgrims' records. Gives the names of a number of persons.

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